

THE

The Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLÉSIASTICAL AFFAIRS:	
Demonstrations and Counter Demonstrations	1193
The Burials Question	1193
—The Clerical Remedy	1193
A Nonconformist Portrait-Gallery	1194
Scottish Church Notes	1194
The Free Church of Scotland and Disestablishment	1195
The Disestablishment Movement	1195
The Rev. Charles Williams on Religion in America	1199
RELIGIOUS AND DEMONSTRATIONAL NEWS:	
Kensington Chapel.—Recognition of the Rev. Dr. Raleigh	1200
CORESPONDENCE:	
The Liquor Traffic, and How to Deal with It	1201
LITERATURE:	
Edward White's "Life in Christ"	1207
Mr. Longfellow's New Poems	1209
The Fortnightly and Contemporary	1208
Christmas Books	1209
Brief Notices	1209
SUPPLEMENT.	

Ecclesiastical Affairs.

DEMONSTRATIONS AND COUNTER DEMONSTRATIONS.

THE magnificent popular meetings which are in course of being held in the manufacturing centres of England, and the ideas, old but still new, which from week to week are attracting both orally and by the Press the attention of myriads of our fellow countrymen to various phases of the great question of the age, are happily not confined to that side of it which is the recognised function of the Liberation Society to present. "Happily," we say, because we are convinced that in the final adjustment of those practical measures which an ultimate settlement of the controversy must involve, the contributions of thought, of sentiment, and of criticism, which are made by the opponents of disestablishment, should, no less than those of its advocates, be formally submitted to the judgment of the country. Liberationists, we are satisfied, do not seek a one-sided decision. They agree, for the most part, with Mr. Chamberlain, the mayor of Birmingham, who, in the energetic and eloquent speech which he delivered the other night at Sheffield, intimated that if he could secure the *immediate* disposal of the question of disestablishment and disendowment by holding up his finger, he would keep his hand down. The matter is of too grave importance to admit of haste. It needs to be looked at on all sides. Whilst heartily and thoroughly concurring in the general principles to which any legislative measure for the separation of Church and State should be conformed, the enlightened friends of religious equality, just in proportion to the degree of their enlightenment, will hail with delight the examination of their position by those who will bring to it other convictions than their own. It is by discussion only that those prejudices which obstruct a fair settlement of the question can be removed.

We, therefore, welcome the efforts of the Church Defence Institution at Bradford (to be repeated, no doubt, in other great towns) to put before the people the other side of the question previously exhibited to them by the Liberation Society. We hope they will follow everywhere the footprints of their opponents. We do honour to those sentiments of loyalty to their cause which impel them to show both their strength and their enthusiasm in favour of the ecclesiastical institution,

with which they have identified their religious professions. The position which they are assuming in face of the British public well becomes them. It shows, at least, that they recognise the great importance of the issue in dispute. It is an indirect compliment to their antagonists. It is a far better recommendation of their views to popular sympathy than the noisier and more violent ebullitions of party zealotry which, in some places, have been successful in breaking up our meetings, and stopping the mouths of the representatives of the Liberation Society. We read the report of the meeting at Bradford last week in defence of the Church Establishment, not only without impatience, but with a strong disposition to exclaim, "Bravo." True, we are not "convinced against our will" by the arguments put forward by the distinguished gentlemen who took part in the proceedings. We are not captivated by the mist which fitfully and rather faintly illuminates the surface of the rhetoric called forth by the occasion. But we gladly recognise the earnestness of the several speakers. We are not ashamed to testify to the intellectual ability which they displayed. Nor are we in the least afraid that if the contest be carried on with courtesy on both sides, that the position occupied by the friends of religious equality will, in the long run, be damaged. On the contrary, the more light thrown upon the subject, the less difference there will be in regard to the mode in which it must be decided. We trust the Church Defence Institution will persevere in its valuable labours. We may, perhaps, be allowed to venture an expression of our wish that, as it gains in experience—and, perhaps we may add without offence, in discriminating acquaintance with the niceties of the work which it has undertaken to do—it will, to a certain extent, get out of those well-worn grooves in which Church opinion has been wont to run, and adapt itself, as far as possible, to the somewhat more advanced requirements of the day.

Mr. Dale and Mr. Rogers, as well at the Manchester meeting as at those which preceded it, have evidently and, we think, successfully, aimed at presenting the claims of religious equality in what may be regarded as their most modern dress. They have translated the arguments they think well to employ into a form of language well understood by their hearers. They have borne in mind that what they utter should be uttered for the benefit of society as it now is, and not for that of society as it existed twenty years ago. The subject, it is true, is substantially the same. The lights and shadows which illustrate it vary with the circumstances by which it is affected. We wish our Church Defence friends would follow the example. They will have to do so sooner or later, and, no doubt, they will do so with consummate ability. But at present we take the liberty of suggesting that they are a little old-fashioned, and that some of the garments they wear are obsolete, some of them very inartistically cut, and a good many of them positively shabby. We regret this. We regret it for the sake of the dignity of the cause contested by the combatants. We regret that designs should be imputed which have over and over again been repudiated; that assumptions should be made which have been proved to be utterly unfounded; that men of straw should be dressed up merely for the purpose of being

knocked down; and that straws of reasoning (consistent enough, perhaps, in themselves) should be laboriously drawn out from premises as fanciful as they are false. We have read, for instance, the report of the meeting at Bradford with the utmost attention. We are somewhat surprised at the unconsciousness seemingly prevalent that the speeches made on the occasion, but especially that of the noble chairman—intended to prove the religious activity of the Church, the liberality of her members, the vast results she has achieved in the way of church-building since the opening of the present century, and all that kind of thing—tell not in favour of connection between the Church and the State, but rather show how utterly unnecessary to religious life and prosperity such a connection is. In fact, substitute for the word "Church" the word "Establishment," and for that of "religion" the word "law," and almost the whole train of argumentation is dislocated. Now, we are anxious that our Church opponents should not only understand, but recognise, the distinction. We are not opposed to any Church, but only to the political position in which law and policy have placed the Church of England. All the shots fired at us from the hypothesis that we hate the Church and wish to destroy it, pass harmlessly over our heads. The pertinacity with which controversialists on the other side, by a shuffle of terms, impute to us objects and purposes which have never been ours, may do for a month or two, perhaps even for a year or two; but it is sure to be found out before long. Why fight shy of the real question at issue? Why not condescend—if condescension it can be called—to imitate Liberationists, not only in holding public meetings all over the country, but in manfully exhibiting the latest, as well as the truest, phases of the subject? The one point in dispute is this, how far the compulsory action of law can assist in the diffusion of the revelation of God's love? Let us have facts on both sides, facts drawn from history, as well as from current acts and proceedings. We shall then be in a right position for reaching a sound conclusion. This is what both sides profess to want, and what, assuredly, they ought to want, and strive to obtain.

THE BURIALS QUESTION. THE CLERICAL REMEDY.

WHEN Mr. Talbot, M.P., last session propounded his bill to give facilities for the creation of new sectarian village cemeteries as a substitute for Mr. Osborne Morgan's measure allowing other burial services in the parish churchyards than those now authorised by law, to be conducted by ministers and others not members of the Established Church, he met with no encouragement whatever. But the scheme of the hon. member for West Kent has now, *mira-bile dictu!* received the general endorsement of the clergy in their diocesan conferences. They seem to regard it as the best means of meeting the grievance complained of—if, as Canon Ryle sceptically remarks, there be a grievance. Probably the large majority of the clergy who have caught at this proposal have thought nothing of its practical bearings. They want to prevent Mr. Morgan's ominous progress. Their friends are in power. Mr. Disraeli has intimated that the subject is "engaging his attention," and it is, perhaps, supposed by the clergy that he will accept this compromise. It deserves, therefore, under the circumstances, that careful examination which otherwise it would not deserve.

The scheme is of course suggested by the Cemetery Acts which have been for some years in operation. All towns of any considerable population have now their suburban cemeteries for the interment of the dead, divided into two parts—the consecrated and the unconsecrated ground—the former for the use of the inhabitants who prefer the burial rites of the Church of England, the latter appropriated for all who desire other services or none. And here it may be remarked that when these Acts were discussed, there were similar predictions to those now indulged in as to the scenes of impropriety and outrage that would probably be enacted in the cemeteries. Many years of experience have shown that these fears were unfounded—mere chimeras conjured up by heated partisans. If the funerals in suburban cemeteries have not been the occasions of disorder, why should we assume that such scenes should be frequent in the churchyards of villages, where the population is so scanty, directly Nonconformists are admitted to conduct their own services? Town cemeteries are public, and not clerical, property. Whatever churchyard rights there may have been in places where cemeteries exist, have ceased. Compensation may have been given for the loss of fees, but not for the loss of the land—a clear proof that the disused churchyards were national or parochial, but not Church property.

It is now proposed to go upon a different plan. As we understand, the village churchyards are to continue exactly as they are. Their position in respect to the law is to remain unaltered, including the right of the parishioner to be buried there by the "parson" with the authorised service. So that Mr. Forster's fear that the existing right to interment in the parish churchyard will be abandoned is apparently groundless. Whenever churchyards are full, in town or village, cemeteries may, under present circumstances, be created in accordance with the Acts. But the necessary assumption in the case before us is that the parish burial-grounds still have adequate accommodation; and so new ones will have to be made not to meet a practical want but to gratify a clerical sentiment or prejudice. This would be an unheard-of principle of legislation. Because the clergy—that is national ecclesiastical functionaries—object to other persons than themselves officiating, or to the use of other service than that of the Book of Common Prayer, therefore an indefinite number of new burial places are to be created!

Are the provisions of the proposed enactment to be permissive or compulsory? If the former, it will depend upon grants of land by some one. If land should be given, who is to bear the cost of laying out the new burial-ground? and in whom is it to be vested? If land is not given, what is the use of a permissive act? Therefore the powers under the bill must be compulsory; and if so, the decision will rest with a majority of the parish vestry. We do not imagine that the champions of this new scheme would lay down the principle that in each of the many thousands of rural parishes where there is a parish churchyard, a new burial-ground should be forthwith provided, regardless of local circumstances, at the cost of the rates. Such a proposal would be simply scouted in the House of Commons. But in how many parishes would it be possible to secure a majority to endorse such a plan? "Here," the ratepayers would say, "is a churchyard common to the parish that has plenty of space for interments. Why incur the expense of another place of sepulture, when the rates are already so burdensome?" Nonconformists don't want it. They are content with our common burial ground if they can have their own services, and why should they not? Do the clergy think that Dissenters would so easily consent to be separated from their fellow-villagers, or that their dust should be interred away from the spot where their forefathers may have been buried? No, they would, we are sure, greatly prefer a silent funeral to such invidious isolation. It is clear that such a bill as that of Mr. Talbot's if passed into law would be a dead letter—"a mockery, a delusion, and a snare." Those who think the Prime Minister can be cogitating such a measure, must be living in "a fool's paradise." The greatest enemy of the Anglican clergy could hardly devise a more effectual means of making them unpopular than such a scheme.

It may be retorted that if an Act of Parliament to this effect should not after all be put in force, it would only show that the grievance it proposed to remedy was too trifling. But this is begging the question. In places where there are cemeteries we find that a large portion of the Nonconformists do prefer a mode of burial in harmony with their religious opinions. Why should they not have the

same freedom of choice in parish churchyards? There is but one answer—because, as Canon Ryle says, the supremacy of the State-Church parson would be abolished. Besides, if the grievance is so very small, how can Mr. Morgan's remedy be so terrible an evil? We are told that nine-tenths of the population prefer the burial service of the Church of England. If so, why not allow the other tenth some freedom of choice? and how would the practical monopoly of the clergymen be endangered?

To our view it is simply ludicrous to suppose that the same Legislature which passed the Acts providing common cemeteries for our large populations should now reverse the principle, and approve of the creation of small, separate and sectarian burial-places for the sparse denizens of our villages. We are fairly amazed at such a proposal being endorsed by clergymen, whose policy, one would think, would be to keep up the fiction of a National Church, and not propose to draw a line of demarcation between Church and Dissent in every village—an ever abiding monument of clerical bigotry—which, as sure as the sun rises, would be the beginning of the end of Episcopal supremacy. We do not pretend to be anxious about the matter. A bill for creating, at the cost of the rates, little burial-grounds for Dissenters in our villages would do more to swell the tide of feeling in favour of disestablishment in those districts than a score of lecturers constantly at work. It would strip off the mask of charity and liberality which the State Church so often assumes, and by which it imposes on the thoughtless. It would palpably show to the people of this country that the legal monopoly of the parish clergymen is the fruitful source of intolerance and exclusiveness. And it would bring more distinctly into the light of day that sacerdotal spirit which, in all times and in all countries, has been the steadfast foe of religious, mental and political freedom, and has now become so rampant in England under theegis of the State that it threatens to dictate to Parliament itself.

A NONCONFORMIST PORTRAIT-GALLERY.

In sketching the proceedings at the recent *Conversazione* of the Congregational Union at the Memorial Hall, we took very inadequate notice of a collection of pictures of which it may be said "thereby hangs a tale"—a tale of which very few of those who walked through the crowded rooms on that occasion could have any knowledge. These were twenty-five portraits, all of uniform size, hanging in front of the ironwork of the gallery in the Library, and forming part of a collection of portraits—129 in number—all copied from the original pictures by one artist.

It appears that Mr. G. E. Sintzenich, of Exeter—who, notwithstanding his name, is English born, and is an artist of many years' standing—so soon as it was determined to erect a hall in memory of the ejected of 1662, conceived the idea of obtaining a memorial collection of portraits of English Puritans and Nonconformists. That was before any site was bought for the hall which now stands in Farringdon-street, and, labouring in the spirit of "Old Mortality," the artist has steadfastly and quietly—unknown to the public, and without any other stimulus than that derived from a strongly-animating idea—been engaged in carrying out his scheme, which is now complete. A very little reflection is needed to conclude that this was a work involving no small degree of intelligence, of labour and of persistency; for the original portraits were scattered all over the kingdom, and probably were, for the most part, in private residences, the owners of which had to be induced to consent to copies being made. Some of these, we observe, have testified, in very handsome terms, to the fidelity and excellence of the copies. Thus the Duke of Manchester's secretary says of four portraits taken from the Duke's collection, that they are "wonderfully like the originals, and very carefully finished," and a member of Lord St. Germain's family congratulates Mr. Sintzenich on the success with which he has copied those of Sir John Eliot and John Hampden. Some of the college authorities, also, at Oxford and Cambridge, and elsewhere, speak in equally decided terms of the painter's accuracy, and sometimes in very difficult cases, from the age and obscurity of the original pictures.

The pictures now at the hall—for they may still be seen there—are, as we have said, samples only, taken from the several sections into which the entire collection is divided. The first section contains divines and laymen from the accession of Queen Elizabeth to the Restoration: the second, ministers ejected from their livings by the Act of Uniformity; and the third, dissenting ministers

and laymen after 1662. From the first section there are exhibited the portraits of Dr. Preston, Dr. Sibbes, Dr. Taylor, the Earl of Manchester, Lord Brooke, Jno. Hampden, and Wm. Strode, M.P. The second is represented by Richard Baxter, Dr. Calamy, Jno. Flavel, Dr. Goodwin, Philip Henry, Jno. Howe, Jno. Owen, and three others. The third, by Sir Jno. Hartopp, Dr. Watts, William Kiffin, and three others. It also includes—surely, by accident!—two names of much later date—viz., Dr. Raffles and Jno. Ely, whom many now living well remember. There is, of necessity, a certain degree of sameness in copies which have all come from one pencil, are all of the same size, and are all framed alike; but most of the portraits have characteristics of their own, and those of Philip Henry, Dr. Jacomb, the Rev. J. Rogers, Dr. Taylor, and Dr. Preston may be especially noticed as being full of character.

Even this small selection is most suggestive, and the collection, as a whole, must have a cumulative power, which is capable of being so utilised as to serve a far higher purpose than to afford momentary interest to the passer-by. The question, "What will he do with it?" has not yet been answered; but the collection the artist is willing to dispose of to any Nonconformist body who will use it for the purpose which it was designed to serve. The late Thomas Binney was, we believe, much interested [in the proposal that the pictures should be purchased by subscription and be presented to the Memorial Hall—than which no fitter place could be found; though we are afraid that the desirableness of providing space for a picture-gallery did not enter into the heads of the designers of that building. Certainly, the collection is unique, both in origin and execution, and wherever it may ultimately find a resting-place, it may be, and ought to be, made a means of interesting young Nonconformists in the history of the past, that they may be nerved and equipped for the struggles of to-day.

SCOTTISH CHURCH NOTES.

Dr. Begg has said his say, and uncommonly little he has made of it. He read a long speech from a printed paper, from which I gather that he is going to come out with a new pamphlet; but in spite of all his efforts to whip up his party, the division at the end of the debate turned out to be ridiculous. Nine men supported him—six of them being ministers of the reddest anti-union type—while forty-six voted against him—twenty-nine of them being laymen.

Sir Henry Moncrieff led the opposition, in a decidedly able speech, and he was seconded by Dr. MacLachlan, who is the Moderator Designate of the next Free Church Assembly. The concluding portion of Sir Henry's motion was to the following effect:—"The termination of the existing connection between Church and State in Scotland is essential to a right arrangement of its ecclesiastical affairs."

On this point the metropolitan Presbytery of the Free Church has pronounced with an emphasis which there is no mistaking, and I hope the result will be to convince Dr. Begg that the sooner he relinquishes all reactionary agitation the better will it be for his own comfort and usefulness. There is, however, much ground to fear that the Doctor will still continue to shut his eyes to the signs of the times. I hear it hinted that he contemplates a raid into the Highlands, and if he does go there he will certainly do mischief; for while he has considerable influence over the people of these regions to make them see things as he sees them, he has around him a base which can always be effectually handled for *ad captandum* purposes. The injustice of an Establishment beyond the Grampians is a position which can be easily maintained. And when men are not quite prepared to say, "Well, then, let the Establishment be abolished," it is natural enough that they should open their ears to an alternative proposal—viz., the redistribution of the endowments.

The sudden death of Mr. Dingwall Fordyce, one of the M.P.'s for Aberdeenshire, has startled us all very much. He was a Free Churchman, and, although he voted for the Patronage Bill, he did so with the clear understanding that it was the first definite step towards disestablishment. Already there is talk of a successor in the son of Sir Wm. Seton, of Pitmedden, also a Free Churchman, but the son is spoken of as a Conservative. Perhaps a Tory may get in at present through the Suez Canal—who knows. Mr. Disraeli's character in the West has distinctly risen since this bold stroke in the East.

THE FREE CHURCH OF SCOTLAND AND
DISESTABLISHMENT.

On Wednesday last an important meeting of the Free Church Presbytery of Edinburgh was held, at which Dr. BEGG submitted a resolution in favour of a Government commission to examine into the ecclesiastical state of Scotland, with a view to removing the causes of difference between the Presbyterians of that country. Dr. Begg's motion was as follows:—

Whereas, the Parliament of Great Britain, by their recent legislation in regard to patronage, have practically admitted that the Act of Queen Anne, 1712—the main original cause of the divisions in the Church of Scotland—ought never to have been passed; and, whereas, the legislature is therefore bound to adopt all lawful means which may have a tendency to undo the evils thus caused, it is moved that the presbytery petition in favour of the appointment of a Royal Commission to examine into the ecclesiastical state of Scotland with this view; and, after hearing all parties having interest, to report as to the steps, if any, that might be taken, in accordance with right principle, to remove causes of division amongst the Presbyterians of Scotland; and in addition to the freewill offerings of the people, which form the main support of the ordinances of religion in some parts of the land, whilst in other districts the people are sadly neglected, to the great injury of all classes, to give to the people generally again, in all parts of the kingdom, the full benefit of the territorial system, and of the public ecclesiastical revenues.

The Doctor supported this resolution in a speech of considerable length, in which he denounced the Voluntary party as the deadly enemies of all ecclesiastical reform, and said that by their disestablishment agitation they were proposing to subvert the constitution of the country, and that the civil magistrate was entitled to know the ground and the feasibility of their proposal. He referred to Knox, to Melville, &c., and at last came to the Revolution Settlement, and seemed to consider it a horrible thing that anybody should propose to interfere with it. "No doubt it was said that we should disestablish first and consider afterwards. Disestablishment would not be so easy so long as the Church of England stood, and disestablishment in Scotland with the Church of England remaining might lead to consequences which men who made this suggestion might not be anticipating."

Professor SMEATON seconded the motion. His speech pointed to a free State-Church.

Sir HENRY MONCRIEFF then proposed the following amendment:—

The Presbytery declare their conviction that the existing connection of Church and State in Scotland involves a misappropriation of the ecclesiastical revenues, and a grave injustice to large sections of the Scottish people, which misappropriation and injustice, in some parts of the country especially, are so conspicuously manifest as to be at once offensive and absurd. But the Presbytery decline, in existing circumstances, to join in promoting any application to Government or Parliament for fresh action toward the adjustment of ecclesiastical affairs in Scotland, or toward the disposal of Scottish ecclesiastical revenues, for the following reasons:—1. Because, in the recent legislation repealing the Act of Queen Anne, through which patronage was restored, the British Parliament did not recognise in any way the position and claims of the Free Church of Scotland, or of any other Presbyterians than those adhering to the Establishment, and because the previous misappropriation and injustice were thus by that legislation maintained and strengthened. 2. Because no disposition was exhibited in connection with said legislation to remove the main ground of the Litigation, as set forth in the Act of Separation adopted by this Church in 1843, or to reverse the principle of law then established, whereby her spiritual independence was encroached upon, and her claim to protection in the exercise of it was repudiated. 3. Because, in these circumstances, it is the present duty of this Church to make the most of her existing providential position, and to beware of taking any step of a delusive and ensnaring character, so as to throw away the increasing advantages which, by God's blessing, she derives from the zeal and liberality of her people; and, 4. Because the termination of the existing connection between Church and State in Scotland is essential to a right arrangement of its ecclesiastical affairs, and because, whatever question of duty for Church or State may thus arise, either in respect of the disposal of ecclesiastical revenues, or in regard to other matters, this Church will be better prepared for exerting her influence with advantage by directing her energies toward the vigorous use of her present opportunities, and the instruction of her people in her fundamental principles, than by entering into doubtful negotiations for an object which the British Parliament has repeatedly and consistently refused to concede.

Sir Henry Moncrieff pointed out that Dr. Begg's motion was that the ecclesiastical revenues should be so disposed of as to give all the people generally and to Free Churchmen and United Presbyterians the benefit of the parochial system. He, however, believed in inquiry one way or another, but it was not the thing for a Free Church Presbytery to go to the Government asking for concessions. He believed also, however, that it was the duty of the State to bestow its funds for the purpose of maintaining the cause of Christ, but that the Established Church had departed from its original principles, and the ecclesiastical revenues, therefore, did not legitimately belong to her but to the Free Church. In a long speech Sir Henry Moncrieff stated what were his views of the present position of the Free Church, in the course of which he said:—

The termination of the existing connection just meant what he had already referred to—that there must be a termination of the existing connection with the view to any right adjustment. It might be said, why did he not state what arrangement he wished. He thought he had anticipated that. He said the problem was a very difficult one, and they must be in good circumstances to make suggestions to Government before they did anything. It would require much consideration and consultation even if they were ready for it. Some people said they were not committing themselves

upon this point in consequence of their desire for disestablishment and the secularisation of the ecclesiastical revenues. He repudiated that entirely. He merely said that the problem was so difficult that he was not ready to make any suggestion in existing circumstances. It would be wiser, he went on to say, to pursue their present means of usefulness, relying on their present means of supporting the Church and its ministers, than to seek for anything that was uncertain. They would be in no danger in doing so, and they would be prepared, when the time came that a new adjustment was forced upon the people by the Establishment or other parties pressing upon the Government and the Legislature the appointment of a commission of inquiry, to exert that influence which would arise from their vigorous using, as a Church, of their present means for the instruction of the people, the guidance of men's minds, the conversion of souls, the revival of true religion in the land, and the encouragement of the good that was done by any denomination. They should be in better circumstances by that means to meet any questions that might arise in the public mind, provided they, in the meantime, instructed their people in the fundamental principles of the Church, instead of entering into negotiations for an object that the British Parliament had repeatedly and consistently refused to concede. It was palpable that the British Parliament had consistently and repeatedly refused to consent to the principle the Free Church had contended for. No adjustment could be satisfactory to them that did not acknowledge the spiritual independence of the Church, which the Government did not recognise. Therefore, he said, the proposal for them to be asking for the appointment of a royal commission was tantamount to a proposal for their being parties to it, and entering into negotiations without knowing on what footing they were to stand in such negotiations.

Dr. McLAUCHLAN seconded the amendment, and in doing so said he was in favour of the disestablishment of the present Church. Mr. Davidson, Mr. Macaulay, Mr. McPhail, Mr. Wm. Balfour, Dr. Rainy, Professor McGregor, and others, took part. Dr. RAINY said of Dr. Begg, that impression he had taken up was that so lively and hopeful was the state of the voluntary controversy considered that the Free Church must take of the various branches of Presbyterianism or Protestantism, but of Popery and error as well. The whole thing was political, and in the hands of the statesman at the helm of affairs what he had stated would unquestionably follow. He would be bound to give a certain share of the endowments to the Free Church in those parts of the Highlands where it was the chief but not the sole occupant, and on the same principle he would be bound to give a corresponding share to the Popish Church in those parts of the Highlands—still large portions he understood—where it was the chief though not the sole occupant. It was a political motion, he repeated, not an ecclesiastical one. Dr. Begg denied this, and after further discussion the vote was taken, when there were 10 for Dr. Begg's motion, and 46 for Sir Henry Moncrieff's amendment.

THE DISESTABLISHMENT MOVEMENT.

THE MEETING IN THE FREE TRADE HALL,
MANCHESTER.

The fourth of the series of meetings attended by Mr. R. W. Dale, M.A., and Mr. J. G. Rogers, B.A., in connection with the Liberation Society, was, as was briefly stated in our last number, held in the Free Trade Hall, Manchester, on Tuesday, Nov. 23. The hall was crowded by the holders of free tickets, each of whom undertook to preserve order and abide by the decision of the chairman. Mr. Hugh Mason presided, and was supported on the platform by the Rev. A. McLaren, Mr. Henry Lee, Mr. Alderman Murray, Rev. Alex. Thomson, Rev. J. Macfadyen, Rev. T. Willis, Rev. A. J. Bray, Rev. W. R. Murray, Rev. Wm. Lee, Rev. J. Rawlinson, Mr. Stanway Jackson, Mr. Alderman M'Kerrow, Rev. J. Bedell, Mr. J. Andrew (Leeds), Rev. J. S. Balmer, Rev. —Duthie (of India), Rev. E. Simon, Mr. William Thomas Bax, Mr. Timothy Boddington, Mr. Robert Affleck, Rev. W. S. Davis, Mr. John Kingsley, Rev. T. C. Finlayson, Mr. J. Crosfield, Mr. Thomas Hall, Rev. A. Hall, Rev. T. Stimpson, Rev. William Morison, Rev. John Chater (Southport), Mr. Reuben Spencer, Mr. John A. Beith, Mr. John Mather, Mr. Wm. Angus, Mr. B. L. Green, Mr. Wm. Cliff, Rev. F. W. Selbie, Councillor T. Bright, Rev. E. Walker, Rev. Stuart Reid, Rev. F. Carter, Mr. W. A. Scott, Rev. W. H. Drewitt, Rev. D. Jones Hamer, Councillor G. Booth, Councillor Asquith, Mr. Hugh Booth, Mr. T. B. Waters, Mr. S. T. Hayes, Councillor Smith, Councillor Howarth, Mr. Wm. Barker, Mr. Wm. Bond, Mr. J. F. Alexander, agent to the society, and others.

The meeting was very enthusiastic, and the Chairman and his leading supporters were loudly cheered on taking their places. It was understood that a number of the opponents of disestablishment

were present, and precautions had been taken for the orderly conduct of the meeting.

The CHAIRMAN, who was received with cheers, said that the disestablishment and disendowment of the Church was, in his opinion, a foregone conclusion, and the main concern now was as to the men who should accomplish it. The bishops saw it looming in the distance, and the bravest and honestest, and the best of all the prelates, the Lord Bishop of Manchester—(cheers)—plainly saw it. (Renewed cheers.) He stood head and shoulders above his brethren. (Cheers.) He did not mean physically—(laughter)—but, as regarded all the virtues and the faculties which went to make up a manly Englishman. (Cheers.) They had been disestablishing the State-Church of this country for more than fifty years. One fort after another in the course of that period had been knocked down, and when they had been attacking any particular fort, they had always been told that in that fort was bound up the maintenance of the State Church. They had knocked down the church-rate fort—the fort which excluded them from the national universities—(cheers)—the fort which prevented the admission of Jews to the House of Commons—(renewed cheers)—the fort which slammed the doors of Parliament in the face of Roman Catholics; and now they were attacking the very citadel itself. (Cheers.) And with all the earnestness and energy and influence which the present generation of men, holding the political franchise, could put forth, the citadel itself would fall. (Cheers.) They had a grievance—call it sentimental if you will—but they felt it to be practical. They saw a dominant sect in this country; they saw that they were deprived of rights and privileges which were enjoyed by Ireland, by Canada, by India, by Australasia, and by a number of our colonies. They saw in Scotland that dominant sect in Wales in an insignificant minority—(Hear, hear)—and they saw in England that dominant sect for which he ventured to say no one claimed a majority. Who were the Nonconformists? and what had they done that they should be thus treated? They had covered the land with Sunday-schools—(cheers)—and they had done that at a time when the State Church refused to do anything. (Cheers.) They had covered the land with places of worship, and they had penetrated districts and scattered the seeds of truth where the richly-endowed State Church refused to go. (Cheers.) And how were they treated? They were scorned while they were alive, and they were insulted when they were dead. (Loud cheers.) They were loyal to the Queen—(cheers)—they were abiding to the law, and they constituted—and let them never forget it—the backbone, the blood, the very life of the Liberal party of this country. (Cheers.)

Mr. J. GUINNESS ROGERS, who was greeted with repeated cheers, said he felt it a special pleasure to have the opportunity of speaking that evening on the question of disestablishment and disendowment in the centre and seat of the diocese of one to whom the chairman had not paid too high a compliment. (Hear, hear.) The Bishop of Manchester had said about twelve months previously that he supposed when they spoke of the Church of England as an obstructive and an irritant—which he (Mr. Rogers) believed was the expression used by their honoured friend and leader Mr. Edward Miall, (cheers), to whom in his moments of retirement they were bound to pay that tribute of affection and acknowledgment which he deserved—when people so spoke they must rather mean that he (the bishop) was an obstructive and an irritant in this city of Manchester. He was quite certain that they on that platform, and Nonconformists in general, would unanimously disown any such imputation upon the bishop. (Cheers.) He (Mr. Rogers) could not say quite as much for the bishop's friends and supporters, as represented by the distinguished paper which was the organ of Conservatism in this city. (Laughter.) Perhaps it was well for them that they could sometimes have the opportunity of looking at their portraits as they were drawn by an unfriendly hand. They could not always recognise themselves, but nevertheless it was pleasant—it was instructive if not pleasant—to see their portraits as drawn by a hostile hand. A great leader, he should say the leader perhaps, of the Evangelical party in the Church of England, Canon Ryle, had undertaken to depict the members of the Liberation Society, and this was the picture which he drew—

When a man tells me that he has joined a league for the purpose of destroying my Church, stripping me of my professional income—(laughter)—and turning me and my family out into the streets—(renewed laughter)—and that he will not rest until he has effected his purpose, he must not be surprised if I withstand him to the face, and refuse to concede an inch of my legal rights, and resolve to fight out the matter to the bitter end.

(Loud laughter.) It was exceedingly desirable to assure the worthy canon that this was not what they were trying to do. The picture he had drawn was a purely fancy picture. He (Mr. Rogers) did not recognise himself in it, nor the chairman, nor any of the friends whom he saw round about him. (Hear.) They did not mean to recognise their faces in that picture. As to a wholesale raid upon the bishops, as to interrupting the worthy deans who occupied their learned leisure to such excellent profit by giving us valuable works of literature, as to interfering with those abounding canons, some of whom did not always use their leisure to such good purpose in their defence of the Establishment, as

to intruding into country rectories and disturbing their sylvan ease, and turning their unfortunate inhabitants into the street, that was pure imagination. It had never entered into their heads at all. Then as to destroying the Church, had Mr. Ryle no better knowledge of the truth than to suppose that any society on earth could destroy the Church? (Hear.) Mr. Ryle told them himself that if the Church were disestablished and robbed of her property she would have a stronger hold upon the affections of her members than before. And if his own words did not satisfy him, then he would ask Canon Ryle to look across the Channel, and to study for a moment the present condition of the Irish Episcopal Church. Had it lost any of its vitality? Were its members less earnest? Were its preachers—those, at least, who had remained to do the work in the sister island—(laughter)—less zealous? Had not the laity asserted their influence and their power in a way that they were never able to do before? Was not the Irish Church purging herself from the very evils of which Canon Ryle himself complains as existing in his own Establishment? (Hear, hear.) Canon Ryle was dreaming of an Establishment, and forgot that the Establishment did not mean a Church, and that though the Establishment should perish, the Church would flourish, and grow, and live. (Cheers.) It was a great pity that the kind of representation he had indicated should be adopted. He supposed that Canon Ryle looked back upon the memories of Black Bartholomew, and fancied that what the bishops of his own Church inflicted upon the two thousand men they turned out then would some day or other be inflicted upon themselves. That was a great mistake. The Liberationists had no such idea, and such representations could do nothing else but confuse judgment, divert the mind from the real point at issue, introduce irrelevant matter, and, what was worst of all, bring into this controversy a bitterness of which it ought to be divested. (Hear.) To show how unnecessary the alarm of Mr. Ryle was it was only necessary to state that it would be perfectly idle in the Liberation Society to try to do wrong to the clergy of the Established Church. The nation had no right to allow them, and would not allow them. (Cheers.) Instead of being too indifferent to vested rights, it was a great deal too anxious and careful about them. There was no special reason for hostility to the clergy. It was perfectly true they had generally been identified with the support of class privilege in this country. They had, as was natural from their position, defended exclusive and vested rights. They had been the victim of circumstances in that matter. But the nation did not retain any vindictive recollection of that, and he said, very deliberately, whatever might come of this agitation, the last people that had any reason to fear personal loss and injury coming to themselves were the clergy of the Established Church. (Cheers.) But this was not an endowment of persons; it was an endowment of opinions. He said to the clergy of the Establishment: "It is yours to-day, but it may be in the hands of our children to-morrow. They may possibly see things as we don't see them. Their consciences may give them different directions from those which our consciences give us. It is quite as possible that we may be preventing our children from inheriting endowment as preventing yours. It is a simple question for this generation. When this generation is satisfied, henceforth it is a question of endowment of a system." There seemed to be a strange forgetfulness on the part of a number who engaged in this controversy of the fact that the line which separated Nonconformists from the members of the Established Church was one which they (the Nonconformists) themselves had drawn, which they themselves maintained, which they might abandon to-morrow, which if they crossed they should enter into the enjoyment of the exclusive privileges which belonged to the clergy. They were not excluded from such honours by their birth. He did not think, remembering that this city produced one or two senior wranglers since the competition was thrown open to Nonconformists—(cheers)—it could be said that Nonconformists were necessarily shut out from the honours of the Establishment by reason of their want of brains. What were they excluded for? Simply for conscience' sake. (Cheers.) This, in no sense, was a struggle of persons. It was a simple question as to whether it was right that one system of opinion should be placed by the law of this country in a position of supremacy and superiority to all others. (Cheers.) They had never attempted to conceal the fact that disestablishment and disendowment must come together. They had always associated these two things, and he should have been extremely glad if it had been consistent with the exact line of argument he wanted to pursue, to have put disendowment before disestablishment. He asked the question what was meant by disestablishment? He would put it in the neat phrase of Dr. Freeman, who said, "It is to cut away every shred of special privilege and every trace of special control" (Hear, hear.) That sounded to him exceedingly like the title of the "Society for the Liberation of Religion from State Patronage and Control." (Hear, hear.) Some people said that there was no control exercised over the Church, but that was only the language of exalted persons, which did not need refutation. Dr. Freeman, on the contrary, said that we should have to repeal all the laws by which the Established Church is recognised in a way in which other bodies are not recognised; and then he went on to say that we must also abolish the laws by which it was

governed in a way that other bodies are not governed. Many of these laws which gave precedence to the Establishment had already perished, being swept away by the advancing tide of freedom and enlightened public opinion. There was a time when Nonconformists were not allowed to have a place in the land at all. There was another time further on still, when they were denied the full rights which belonged to them as citizens. There was a further time when they were denied admission into Parliament, or the exercise of any municipal office. Still later, a policy of fiscal exclusiveness and oppression was pursued by taxing the whole community for the repairs of the churches of a portion of the community, and there was a time equally recent when the universities were closed against them, and they were deprived of literary and scholastic privileges. In sweeping away these they had been gradually disestablishing the Church. There were still, to use Dr. Freeman's phrase, "shreds of privilege" left. The clergyman was still the recognised religious instructor of the parish, and everybody else who entered in was an intruder, whom men like Mr. Matthew Arnold thought it proper to call a nuisance. The Dissenting parishioner was still refused burial in the parochial graveyard, which was the property of the nation—(cheers)—simply because his friends did not choose that over his dead body should be used the words of a service to which in life he conscientiously objected. The headships of colleges were still closed against them. The headmasterships of many of our schools were still refused as honours to those who had fairly earned them, if they were Nonconformists; and what, perhaps, was one of the most significant symbols of this supremacy of any Church, the bishops of the Anglican Church sat in virtue of their office as peers of Parliament, to legislate for the nation at large. (Loud applause.) All these things were to go when disestablishment came. (Cheers.) There would be no change in the relations of the clergy to their own people. He was now speaking of disestablishment. All the grades of the hierarchy might, if the people wished it, be preserved. There might still be reverends, very reverends, right reverend fathers, and most reverend fathers, all just as at present. Dr. Freeman drew what was to some persons probably a very alarming picture; but to him (Mr. Rogers) it was not alarming. Dr. Freeman said that of course if the Church were disestablished the clergy would be exempted from the disabilities which at present applied to them. He (Mr. Rogers) said certainly. Dr. Freeman said that a disestablished bishop might then become an M.P. (Laughter.) Certainly, if he could find people to elect him. (Laughter and cheers.) He thought that the Bishop of Manchester would make an excellent legislator as a disestablished bishop. (Laughter and cheers.) He (Mr. Rogers) was glad to be able to rely on an authority who was equal to the most eminent Church defenders, whether members of Parliament or otherwise. He meant the authority of the Dean of Manchester, whom the Church could not boast many more liberal-minded, generous men. (Hear, hear.) The dean said—

The Church Establishment is certainly inconsistent with religious equality. (Cheers.) There are positions maintained by law which are accessible to Church clergy only. These imply a religious inequality. We need not mention dignities, but only positions of the humbler kind; for example, our chaplains of workhouses and gaols. I omit the status of the parochial clergy because, apart from the endowments, the inequality in their case is more social and political. The Bishop of Peterborough said the same. (Cheers.) In his recent charge he said it was idle for him to be talking as though he did not believe in religious inequality while his Church was in its present position. (Hear, hear.) What Nonconformists wanted to do was to carry out the principle of the New Testament, which said, "One is your Master, even Christ, and all ye are brethren." Where this was the case, of course there could not be religious inequality. How did religious inequality act at present? He would give them an instance, an entirely supposititious one, but a true picture. Suppose that centuries ago a benevolent man left £40 a-year towards the education of four students. At the time this was left let them suppose there was no such thing in existence as religious distinction in this country. There was no idea on the part of this good man of patronising one class more than another. As the nation, however, grew, the property from which this money was derived increased in amount till it became perhaps as much as 100,000L. Now suppose that Parliament gave the trustees power to act as irresponsible, self-perpetuating trustees. Let them observe that this property had simply grown with the growth of the nation; its increment had been contributed to by all classes of the community. He asked, under these circumstances, was it just the trustees should give the whole of this property to one particular Church, and exclude all the others in the country? ("No," and cheers.) And if they thought it was not, he advised them to ask the Hulme trustees whether they ever heard of a case of that kind? (Cheers.) It was to them quite natural, it seemed to them to be the right thing, because this was the Established Church. What right had the Dissenters in it? The same idea held good in relation to the parochial burial-ground. There was the same sort of uneasy feeling about the intrusion of Dissenters; and Mr. Ryle told them the grievous things that would happen when a Dissenting minister, or a Dissenting friend if they liked, was allowed to go into the parochial

burial-ground, read a passage of Holy Scripture, say a few words of loving sympathy and consolation, and utter a prayer to God. "The clergyman would be deeply offended." They all understood that. It was a pity that he should be; and if he (Mr. Rogers) had a parochial burial-ground, he would be rejoiced to afford every opportunity to any other Christian man to use it in the way he desired. (Cheers.) Mr. Ryle drew an awful picture of the wrongs and miseries which a rural clergyman endured, and asked if it did not require even more than the patience of Job to be submissive under such a dispensation as this? (Laughter.) But other people than the clergymen had a grievance.

The grievance (Canon Ryle said) inflicted on clerks, and sextons in particular—(laughter)—would be very heavy. They are often quiet, steady, God-fearing, conscientious Churchmen—(renewed laughter)—who have no sympathy with Dissenting services, and abhor the idea of attending Popish or Socinian worship. Well, they prayed to the same God, read the same Holy Book of truth, they held substantially the same great principles of the faith, they worked for the same end, they had done as much as them to nurture and foster the Christianity in this nation, and yet Canon Ryle asked them to forego their rights, because, forsooth it would be a grievance to clerks and sextons. (Laughter and cheers.) Are they people of England, continued Mr. Rogers, and are not we? Have clerks and sextons consciences, and have not we? Do they fear God, and do not we? (Cheers.) Why should they be distressed if we are able to use our own services? They need not be present; their holy ears need not be offended—(laughter); their too sensitive consciences need not be distressed by our departure from that beautiful service which they have so often heard, without emotion and distress, read possibly over the remains of the greatest reprobate in the parish. (Hear, hear.) They need not be distressed. Let them stay away. We neither want clerks, sextons, nor clergy; let them only give us liberty to act for ourselves. (Cheers.) He did not think that the clergy were well advised in making this their battleground, and he told them distinctly this—and perhaps it might delay the settlement of the question—the Liberationists wanted no compromise, and they would not accept any. (Prolonged cheering.) It was not often he had the pleasure of agreeing with Mr. W. E. Forster; but he heartily endorsed what the right hon. gentleman said at Bradford, that under whatever circumstances the right of the parishioners in the parochial burial-ground must not be sacrificed or compromised. (Cheers.) It had been said that voluntaryism was not much liked by some people. But the Anglican Church liked it wonderfully. Notwithstanding the responsibility which the system put upon it, it liked infinitely more the freedom which it gave it. Let the wonderful development of munificence and liberality on the part of the members of that Church during the last fifty years be evidence how they had caught up the spirit, though they did not like the words, of "voluntaryism and willingness." Oh! if Churchmen only understood their position! If they only knew how little they needed the patronage for which they were contending. Like the Frenchman who had been speaking prose all his life without knowing it, they had been acting voluntaryism without knowing it. As to their not liking liberation, they were always complaining of their fetters. There was not a Church Congress where there was not some grumbling about the restraints which the State put upon the Church. There was not a bishop who did not tell us how he was hindered and made impotent by the action of the State. There was a league of working-men at present established for the express purpose of securing religious liberty for the members of the Church of England—liberty to enjoy the patronage and spurn the control. Yes they liked it well enough, and were getting to like it more. They looked across the borders. They were able sometimes to climb the walls which encompassed them, and beyond them see the fair smiling meadows of liberty in which the Nonconformists were disporting themselves, and they wanted to come and join them. The Nonconformists wanted them to join them, only they must pay the price. That price was disendowment. (Cheers.) There was a little difficulty about disendowment. When they were dealing with the Anglican Church they found they were dealing with three Churches instead of one, and when they dealt with this principle of endowment they had two or three different theories to consider, and not one. Mr. Cawley had his own theory. He said that at the Reformation the State did select a Church, and did endow and distinguish it, and did tell it certain very wise things, saying that its fathers had gone astray, but it must not go astray. (Laughter.) But when he came to the Bishop of Manchester he found that prelate saying something different. He said: "The fact was, legally and materially speaking, there was no such thing as the Church of England. There was no aggregate of corporations sole which had certain churches vested in them; no body of the Church of England was in possession of the property. He, as a bishop of the Church of England, was a corporation sole, and he got a certain income which was secured to him by the law." That was very clear and distinct—that each bishop, rector, incumbent, was a corporation sole; every dean and bishop was a corporation sole, or aggregate, according as they used the word; but there was no such body as the Church now. That was what the Bishop of Manchester

said, and the question came to be, therefore, in the case of disendowment, to whom was the compensation to be given, seeing there was nobody to receive it—nothing but a *corporation sole*. (Laughter and cheers.) It was not Nonconformists who had created this dilemma. Dr. Freeman told them the same thing. The bishop insisted upon it again and again, and of the facts there could be no doubt. He thought there was a wonderful suggestion here. He heard of people saying it was a dangerous thing to set a Church free with such an immense income at its command. But if they had not got a church, but a number of separate communities, settle with them. (Cheers.) Settle with the people of the parishes. That was a much easier task, and it was one that would deliver them from that danger of sacerdotalism of which we had heard so much. (Cheers.) One thing was certain, that without disendowment, as Dean Cowie said, and as Dr. Freeman and Canon Ryle said, there would not be disestablishment. It was not Nonconformists who concerned themselves intensely about disestablishment. They had nothing to gain from it. How often were they to reiterate the assertion and to rebut the infamous falsehood that they desired to profit by plundering the revenues of the Anglican Church? Not a penny would ever enrich the Nonconformist exchequers. Statesmen were afraid to entrust the Church with the money, because they had seen priesthood growing on every side, and they knew how in the past it had opposed popular liberty, and how it had hindered progress. They need not be afraid of it. Set the people free, and priesthood must perish at the breath of liberty. It was said they ought to leave this question to be dealt with by statesmen who would fairly look at the state of the constituencies, and balance the feelings of different illustrious families, consider the interests of the two sides of the House of Commons, and then, when everything seemed propitious, they would take it up, and they might be then humble helpers. There had never been a great question carried by the Liberal party which had been carried in any such way. The Liberal party sometimes reminded him of the tricks of acrobats seen at seaside places, where one unfortunate man stood at the bottom and another climbed on him, and another on him, until at last the topmost man was able to clutch the prize. That was the Liberal party. (Laughter.) They, the Liberationists, stood at the bottom, others were climbing up upon them, and in due time they meant to take the prize. (Laughter.) That policy had been often pursued, but, according to the proverb Mr. Miall one quoted in the House, "Once bit, twice shy." They had been so often bit that they might be many times shy; and they gave the Liberal leaders to understand that they would be shy. They had been faithful, earnest, and true alike. He went from borough to borough in this country, and found the men who were the life and soul of the Liberal party were Nonconformists. Why were they for ever to be going, cap in hand, to gentlemen who would make use of them, in order that they might enjoy the advantage of power and influence in the kingdom? They would be true still. They had no faltering in their attachment to Liberalism, no desire to quarrel with their leaders, but they seemed to have a desire, if not to quarrel with them, at least to ignore them; and they said frankly if the leaders could do without them, they could do without the leaders. (Loud cheers.)

Mr. R. W. DALE, who was received with much enthusiasm, then addressed the meeting at some length. We regret that we have space only for the conclusion of his weighty speech, which referred more particularly to Ritualism. He said:—We heard a great deal about vestments, and there were some who said that the question as to whether a minister of religion should wear particular vestments or not was an extremely insignificant one. It was just as insignificant or just as significant as the raising of the Prussian flag over the town-halls and over the prefects' offices in Alsace and Lorraine. (Cheers.) It was but the change of one bit of rag for another; but what did it mean? It meant that Alsace and Lorraine, after being separated for two centuries from Germany, had gone back again; and these vestments, if they were to be tolerated, meant this, that England, after having been separated for three centuries and a half from Rome, has gone back again to Rome. (Great cheering.) Now, as a Protestant, he objected to all this being taught and done under the authority of the State. If a man chose to teach these doctrines on his own authority he had a right to do it; and if mob violence interfered with any man doing so, he (Mr. Dale) would be ready to swear himself in as special constable in order to protect him. ("Hear," and cheers.) But when he taught these things with the authority of the State, and when he brought the paraphernalia of the mass into parish churches, which were the property of the parish because they were parish churches, it was a different matter altogether. (Cheers.) He believed that vast masses of the people were gradually drifting closer and closer towards Rome under the Ritualist lead. He feared that if England returned to Rome, her greatest glory would be eclipsed and her noblest strength overthrown. ("Hear, hear," and cheers.) Who was responsible for this state of affairs? The nation alone was responsible. (Hear, hear.) If those execrable Admiralty orders which were issued only a few months ago had not been withdrawn, and if a solitary slave who had crept on board a British ship for safety had been given back into slavery, who would have been responsible for the crime? Not the captain of the

ship, nor the Admiralty, nor the Ministry of the day, but the nation. (Cheers.) In a time of political apathy, England burst into a blaze of indignation in order that the crime might not be committed. (Loud cheers.) The time of political apathy had not yet passed; but he hoped that in great cities like this a feeling of indignation might arise against the grievances to which Nonconformists were still subject, and against the use of great national position, such as the national clergy possessed, for the purpose of leading the people back to Rome. (Loud cheers.) The present moment was singularly favourable to the consideration of this great question. The Liberal party had had a brilliant history. Its leaders had sometimes committed great errors, but they had rendered noble service to the State. Forty years ago and more, they gave political rights to the middle classes. More recently they struggled for the political rights of the working class, though the measure which actually extended the franchise to the most people bore the name of their opponents. He could not help believing that the Liberal party was yet destined to give to this nation perfect religious freedom. The party, for the moment, was shattered, but Liberalism remained; for the spirit of Liberalism essentially consisted in a willingness to modify the institutions of the country according to the new exigencies of new times; in zeal for the strength, intelligence, and prosperity of the nation, rather than for the power and splendour of a privileged order; in the recognition of the sacredness of personal freedom; in reverence for those eternal laws of justice which it is convinced have a higher authority than laws which are embodied in Acts of Parliament. The spirit which has inspired Liberalism in all its conflicts has lost nothing of its ancient energy. It lies with great constituencies like this to determine how soon the Liberal party shall be organised again; under what flag and under what leader it shall fight, and what battlefields shall witness its new and coming victories. Manchester has won perpetual fame in English history by the courage, by the resoluteness which struggled against the enormous power of the land, and gave larger freedom to our manufacturing skill and industry, and gave cheap bread to the hungry millions of the nation. (Cheers.) Yours was the pride of the conflict, and yours was the glory of the victory; and now the cause we are pleading that night lies largely in your hands. It has been said that what Lancashire believes to-day England will believe to-morrow. Once you taught the Liberal party the principles of free-trade. A grander task is in your hands to-night, and you are able to perform it. You can teach the Liberal party that it can never, never be permanently reorganised until it accepts, and frankly accepts, the principles of religious equality. (Loud cheers.)

The Rev. A. MACLAKEN said he had not known that Mr. Dale was going to haul him about in the character of the frightful example—(laughter)—but seeing that it had pleased him to do so, he should like to say on his own part, and on the part of every Nonconformist minister, that he would not change places with any bishop upon the bench—(cheers)—and whilst he thoroughly endorsed all his friend Mr. Dale had been saying in reference to the injustice inherent in the State's giving its power and force to one sect of religionists, he asked them not to fancy that they were grudging what they possessed, but rather that they rejoiced in their own freedom, and only wished that they all knew what it was to be ministers by the free will of Christian congregations—(cheers)—to hold office by no security but the unbought love of their Christian brethren, and to receive no remuneration except the thank-offerings of grateful believing hearts. He moved—

That the legislative recognition of the principles of religious equality is imperatively demanded on behalf of the highest interests of the nation, and this meeting therefore calls upon the Liberal party to give immediate and earnest attention to the measures needed to secure a complete enfranchisement of the Church and the equitable application of its endowments, and also tenders its hearty and grateful thanks to Mr. R. W. Dale, M.A., and to Mr. J. G. Rogers, B.A., for their eloquent addresses delivered this evening.

He thought that the one hope for the Liberal party of England was to get back the old enthusiasm of a great truth, and the one truth left uncarried out of the old Liberal programme was the principle of complete religious equality. On the day when the wire-pullers and all the movers of the backstairs machinery of the Liberal or any other party would recognise that truth, then the turn of the tide would have come. Until then the best thing that could happen to them was that they should learn the bitterness of adversity and be kept in the creeks and shallows. He did not care about precipitate reorganisation. He did not care how long they were on the shady side of the wall. What he was concerned for was that when we did move we should move because we had grasped again the large truth which not we shall bear, but which shall bear us to the victory that is only worth the having because it is not our victory but the victory of our God. (Loud cheers.)

Mr. HENRY LEE seconded the resolution, which was carried amid loud cheering, with only a few dissentients.

The CHAIRMAN, in putting the resolution, said: Nothing will delight us more than that the speeches which have been delivered to-night should be attempted to be answered; and our two friends will be glad to meet any foe, provided he be a bishop. (Cheers.)

Mr. Alderman M'Kerrow having taken the chair, Mr. ROGERS, after thanking the meeting for the reception of the motion, said if some of their Church

friends complained of the existence of a persecution association for the purpose of persecuting some of the clergy, there had also been an invisible persecution association for the purpose of persecuting their excellent friend Mr. Mason. He had fought the battle bravely at his own cost. He had refused to accept a single penny of the expense to which he was shamefully put for his vindication of the first right of Englishmen—the right of free speech within that hall. The judges of the land had given him the victory over unscrupulous foes. (Cheers.) He was to be heartily thanked for his services there that night, and they thanked him still more for the courage and heroic spirit with which he had fought the battle, and he asked them to unite in giving him three hearty cheers in testimony of their gratitude.

The meeting responded with alacrity to Mr. Rogers's call, and gave three ringing cheers for the chairman. Mr. Rogers's vote of thanks to the chairman was afterwards seconded as a formal motion by Mr. DALE, put to the meeting by Mr. Alderman M'KERROW, and passed with acclamation.

This concluded the proceedings, which were orderly throughout.

CONFERENCE AT NORWICH.

A numerous and influential gathering of Nonconformists and others advocating the principles of religious equality was held yesterday afternoon at the Free Library, for the purpose of conferring on various questions connected with the work which the society seeks to accomplish. There were present 142 delegates from 43 districts. The Rev. G. S. Barrett, B.A., was called to the chair.

On the motion of the Rev. J. BROWNE, B.A., of Wrentham, seconded by the Rev. J. GRIFFITHS, of Yarmouth, the Rev. A. Gordon and Mr. George White were appointed secretaries of the conference.

The CHAIRMAN, in opening the proceedings, said the object of the conference was to assist in creating a public opinion which would at last become strong enough to secure the disestablishment of the Established Churches of England, Wales, and Scotland. Disestablishment must also be accompanied by a disendowment generous to the Established Churches, but at the same time just to the people. The supporters of the Liberation Society did not desire to touch one penny of the private endowments of the Church of England, but everything else must be dealt with as Parliament might determine. They did not wish to touch the life interests of anyone, and they wished to purge all bitterness from a great national movement. The Liberation Society did not condemn the clergy of the Establishment, but it condemned the establishment of the clergy. They believed that when once the Church of England was freed from State interference and control, its spiritual force and power would be greater than it ever had been. The Church of England as an Establishment would never reform itself; hence Nonconformists were compelled to take up their present attitude. The present position of the Liberation movement was eminently encouraging. The Baptists, always true to the principles of religious and civil liberty, had all along been with them, so had the Congregationalists, so had the Primitive and Free Church Methodist Churches, so had the Friends, in their own quiet way. The Free Presbyterian Churches of England and Scotland were nearly all with them; all the Nonconformists of Wales were with them—even the Conference Methodists, as they felt the State-Church robbing them of their dear title of "reverend," often blessed them, and when they cursed, they cursed them as Balaam did Israel. Yet Mr. Ripley said at Bradford, "A great part of Nonconformists had no sympathy with Liberationist tactics, and would deplore their being carried into effect." He wanted to know what sort of Nonconformists were left to form "a great part" in opposition to them. The fact was, it was not Nonconformists alone, but the great body of the working men of this country not ranged under any Church denomination were slowly but surely moving towards them. A little more opposition to board schools by the clergy, a few more refusals to bury, a few more letters from Canon Ryle, and they would begin to move with an impetus that was all the more irresistible because of the mass that was in motion. But whether there were few or many on their side, he believed, he said it with all solemnity, "the blessing of God" was with the liberation movement, and that sooner or later the will of God would be done on earth as it is in Heaven. (Hear, hear.)

LOCAL LECTURES AND MEETINGS.

The Rev. W. FREEMAN, of East Dereham (agent of the Liberation Society for the district), and Mr. G. KEARLEY, of London, introduced the subject of the best means of practically working the district. Mr. Freeman estimated the revenue of the Established Church in Norfolk at £420,000 per annum, or about £1 per head of the population. There were also considerable charitable bequests in the interest of the Established Church, and altogether

there were many direct difficulties in the way. There were also indirect difficulties to be overcome, as in many rural parishes farmers, who were in reality Nonconformists, held their farms upon condition of occasionally attending the parish church, and he had letters from country parishes to the effect that the battle of the Liberation Society must be fought, not in them, but in the large towns. The society must accordingly show a tender regard for Nonconformists living in country parishes, and Liberationists must go out from the large towns on a crusade into country parishes. The work of Liberationist proselytism in the rural districts must, in fact, be done without direct assistance from those living on the spot.—**MR. KEARLEY** was rather of opinion that the difficulties referred to by Mr. Freeman were overstated. He believed if the Liberation cause were fairly, clearly, and courteously presented to public meetings in the rural districts, no adverse votes would follow. Tracts might also be distributed and placards might be put up even in rural parishes if some quiet dark nights were selected. (Laughter.) The present prospects of the Liberation cause were eminently favourable. The Bishop of Peterborough had recently denounced the evils of patronage in unsparing and scathing terms, and he believed that he (the Bishop of Peterborough) might be driven to disestablishment. The Liberation movement ought to be widened: hitherto it had been principally a Nonconformist agitation, but it ought to be made a national question. (Hear, hear.) The conference adopted a resolution to the effect that, with the view of educating public opinion on the subject of religious equality, immediate steps should be taken to arrange for lectures and meetings and the circulation of Liberation literature throughout the district. A district committee for Norfolk was also formed, and requested to co-operate with the district agent in carrying out the resolution.

THE BURIALS QUESTION.

The Rev. J. BROWNE, B.A., of Wreatham, introduced the subject of the opening of parochial churchyards. Churchmen in the diocesan conferences were, he said, beginning to relent upon this subject, and to propose compromises. But Dissenters were not going to accept as a favour what was theirs by right. They were not to be caught, in fact, by chaff. They must break through the obstacles presented by consecration, which was merely a shadowy device of the dark ages to secure to the clergy mortuary fees. Mr. Browne then moved:

That this conference expresses its satisfaction at the rapid growth of public opinion in favour of the abolition of the existing clerical monopoly in parochial churchyards; that in its opinion no compromise of the question such as that contained in the proposal for silent burials, or in that for the creation of additional sectarian burial-grounds, will satisfy the requirements of the case, which can be adequately met only by freely opening parochial graveyards to all parishioners on equal terms.

Mr. E. GODDARD seconded the resolution. The Rev. Mr. MUNCASTER, of Somerleyton, said some time ago he conducted two services outside a churchyard over the dead; and he had to be careful not to take a step inside lest he should be taken up for brawling. As a minister and as an Englishman, he felt his independence curtailed, for he could not, he felt, whisper a word of consolation to the bereaved over the grave. Silent burials they had now the right to; and what was demanded and must be obtained was a right on the part of Dissenters to interment in the churchyards. The utterances at the diocesan conferences were giving an impulse to this movement. The Rev. Mr. ROLLO, of Lynn, said this was a question of direct right as well as of sentiment. The present burial law was part of a system which divided Englishmen into two parties, and this was not merely a wrong, but a great national evil.

The PRESIDENT thought the opposition to the bill on the part of the clergy was because they saw that if they opened the gate on this point, they would be opening it for a greater question—they saw that to admit the Nonconformists to the churchyard was but a step to admitting them to the church. But Nonconformists claimed this not as a matter of sentiment, but as a matter of right as Englishmen.

The resolution was unanimously adopted.

THE ABOLITION OF CLERICAL FELLOWSHIPS.

Mr. NEVILLE GOODMAN, M.A., introduced this question. He said he considered the University of Cambridge was now conducted in a fair and liberal spirit, and with a desire to adapt University education to the requirements and aspirations of the times. The abolition of tests had no doubt conduced to this, and so far the result was encouraging and satisfactory. But after all the University Tests Abolition Bill was only a half measure. Of the 700 fellowships of Oxford and Cambridge, at least 300 were required to be held by persons in holy orders; and of the 41 headships of colleges in Oxford and Cambridge, 25 were also required to be in holy orders. Colleges at Cambridge now groaned under this clerical test, and they invited Nonconformists to help them to relief from it. University offices were thrown open by the University Tests Abolition Bill, while the collegiate offices, which were the most valued, were not all of them thrown open. In two of the colleges at Cambridge, Jesus and Corpus Christi, an exclusive spirit still prevailed, and he believed that these colleges still refused to take Dissenters. Mr. Goodman then moved—

That this conference—believing that the existing requirements of entry upon holy orders as a condition for holding offices and enjoying emoluments in the colleges of Oxford

and Cambridge is unjust to the laity, detrimental both to the colleges and the universities as places of education, and prejudicial to morality—pledges itself to use every means in its power to remove this religious disability by legislative enactment, and expresses its opinion that no scheme of university reform can be satisfactory which does not remove this abuse.

The Rev. J. HALLETT seconded the resolution, which was carried unanimously. A vote of thanks to the Chairman brought the conference to a close.

PUBLIC MEETING.

In the evening a crowded public meeting was held in St. Andrew's Hall, at which Mr. J. J. Colman, M.P. for Norwich, presided. The hon. gentleman, in addressing the meeting, said Mr. Gladstone and Lord Hartington had advised Dissenters to bring the question of Disestablishment before the country before taking it to the House of Commons, and that was why they were holding that meeting. He had attended it to show that he was not wavering in his allegiance to the cause they had at heart. Mr. DALE and Mr. ROGERS were the principal speakers who followed, and a resolution was unanimously carried in favour of Disestablishment.

MR. GORDON'S MEETINGS,

LEEDS.—On Monday evening last, Mr. Gordon lectured in the Albert Hall, Leeds, in reply to the Rev. Mr. Berger's reply to the addressees of Messrs. Dale and Rogers. Alderman Tatham presided, and the spacious hall was crowded in every part, even in considerable excess of the evening when Messrs. Dale and Rogers spoke. Mr. Gordon was received with great cheering, and some of his points brought the audience to their feet again and again. It was a splendid sight for the good cause in Leeds. No opposition of any note, though another Church defence reply was announced by handbill. Enthusiastic votes of thanks.

SHIPLEY.—On Tuesday evening Mr. Gordon lectured in the Co-operative Hall, Shipley, in reply to the recent speech of the Bishop of Ripon. Mr. Marsden presided, and the hall was well filled with a highly appreciative audience, Mr. Gordon's retorts on the bishop being quickly responded to. Emphatic resolution.

BINGLEY.—On Wednesday evening Mr. Gordon was in the New Mechanics' Hall, Bingley, the Rev. Mr. Mitchell in the chair. Another good and orderly audience, but no opposition—after their show of fight some few years ago, the Church folks deeming discretion the best part of valour.

ADWALTON.—On Thursday evening Mr. Gordon lectured in the New Connexion School, Adwalton, near Bradford, Mr. Blake presiding. Mr. Councillor Webster not arriving till later. Good house, and most attentive hearing, and subsequent arrangements for forming local committees. As on Tuesday evening, Mr. E. Thomas, of Bradford, accompanied Mr. Gordon, and rendered good service in support. Hearty votes of thanks.

LYMM, CHESHIRE.—On Friday evening Mr. Gordon was in the Independent School, Lymm, Cheshire, Mr. Murray, of Warrington, in the chair. First meeting in Lymm, and all sorts of misrepresentations in circulation. Fair audience, but no neutral ground to get on, and further lectures desirable. Reed, Pinn, and Hall spoke well in favour of resolutions. No opposition.

This week, and next, Mr. Gordon is in the Bristol district, and, after that, till end of year, in Hampshire.

LINCOLNSHIRE MEETINGS.

MARKET RASEN.—Last Wednesday (Nov. 24), a lecture was given in the Corn Exchange, by the Rev. J. S. Withington, of Leeds, on "Why I am a Liberationist." C. Stovin, Esq., presided, and in a few earnest sentences commended the subject to be brought before the meeting to the serious attention of all classes of the community. After the lecture, which was frequently applauded, Mr. John Andrew, of Leeds, gave an address on "The Present Aspects of the Anti-State Church Movement and the Work of the Liberation Society." The votes of thanks were spoken to by the Rev. John W. Mawer, and A. Sharpley, Esq., of West Torrington. There was a good attendance, but no questioning.

BINBROOK, LINCOLNSHIRE.—On the following evening, Mr. Withington and Mr. Andrew visited this village, which stands about midway betwixt Market Rasen and Grimsby, on the Wolds. On arriving they soon learnt that the clergyman of the parish had been circulating some of the Church Defence tracts, which made the people more desirous of getting the tracts of the Liberation Society. Septimus Sharpley, Esq., of West Torrington, presided over the meeting, which was held in the commodious Free Methodist Chapel. Mr. Withington lectured on the same topic as at Market Rasen, and Mr. Andrew gave some information respecting the history and work of the Liberation Society. Mr. C. Stovin and a resident local preacher, spoke to the vote of thanks. Although it was a stormy evening there was a good attendance, and a wish for another lecture next year.

BUTTERWICK.—Last year there was difficulty in obtaining any hearing for the Liberation agent in this village. He lectured, however, in a granary. Thus commenced the "education" of the parishioners. They took their lessons aptly and kindly. Hence the cause has become so popular that this year Mr. Lummis was offered the use of the Wesleyan chapel for his lecture on "Ritualism"; but this coming to the knowledge of the superintendent minister he peremptorily forbade its use for the purpose—a dilemma in which the "Free Metho-

dists" very promptly and heartily invited the lecturer to their chapel, where, under the presidency of Mr. E. Everitt Boston, the lecture was delivered on Wednesday evening last—to a most intelligent and attentive audience. This is one of the many illustrations we have in Lincolnshire of the growth of conviction, especially among Wesleyans.

FRIESTON, HALTOFT END.—The Rev. J. H. Lummis lectured in the Free Methodist Chapel here last Thursday evening, November 25, Mr. W. Fletcher in the chair. The lecture was heard with great interest and a unanimous vote was taken in favour of the Liberation policy.

NAVENBY, NEAR LINCOLN.—One or two somewhat unsuccessful attempts having been previously made to reach this village, Mr. Lummis renewed the attempt on Friday evening last, when he lectured in the temperance hall to a large and attentive audience. Mr. W. Coxan presided.

PUBLIC MEETING IN NEWCASTLE.—On Friday night there was a large attendance in the Mechanics' Institute, to hear a lecture by the Rev. James Browne, B.A., on the "Prospects of Disestablishment." Mr. Councillor Lucas occupied the chair, and remarked that as victory had crowned the efforts of Nonconformists in the past, so victory would crown their efforts in regard to the present important question. (Applause.) Mr. Browne, after a few preliminary observations, in proceeding to the subject of his lecture, expressed his firm belief that the great battle-field on which the mustered hosts of Liberals and Tories would meet would be the Ecclesiastical Establishment of this country. It might be that this question would not be settled in one battle. There would be a series; there would be a campaign—a series of campaigns, winter after winter, it might be. But their efforts were for good and sound principles, and however long they might have to wait, the time would come when these principles were adopted and put in action. The Rev. Alfred Payne and Mr. Mason Watson afterwards addressed the meeting.

CHESTER-LE-STREET.—On the 24th Mr. Browne lectured in the Co-operative Hall here, Mr. Robson, a Wesleyan, occupying the chair. Mr. Browne dealt with the "Church as a Parliamentary Church Dependent on the State for its Authority and Maintenance." The audience included a strong number of Wesleyans, and a resolution was carried. The only objection was a publican Churchman, who informed the meeting, amid loud laughter, that he opposed the Liberation Society because if the Church were disestablished, the vicar would not be able to hire his horse and trap!

GARFORTH, NEAR LEEDS.—On Nov. 23 the Rev. J. Browne, B.A., of Bradford, gave a lecture in the Free Methodist chapel, to a very crowded meeting, in reply to one given in the church school, on Nov. 18, by the Rev. T. T. Berger, of Bolton. Charles Houghton, Esq., presided. In the course of his very able lecture, Mr. Browne showed that Mr. Berger had misrepresented what Mr. Withington had said in a lecture he gave a few weeks ago in that chapel, and also what took place a few years ago at Denholme in the controversy there with Mr. Gordon. Letters were read from Mr. Withington and Mr. Gordon on these points, to which Mr. Berger made no reply. After the lecture an interesting colloquy arose between Mr. Browne and Mr. Berger which lasted for some time. At length the chairman said, that as Mr. Berger was making no way, and it was just ten o'clock, he must put a stop to the proceedings. Mr. Berger wished to put one more question, which he did, and which Mr. Browne answered much to the satisfaction of the audience, if not to Mr. Berger's, and the meeting then closed.

WINCANTON.—An interesting lecture was delivered in the Town Hall, Wincanton, on Thursday evening, Nov. 25, by the Rev. G. D. Evans, of Bristol, the subject being, "Plain reasons for Disestablishment," when one hundred persons were present. A resolution in favour of Disestablishment and Disendowment was carried unanimously. The chair was taken by the Rev. G. Charlesworth. This was the first public meeting held in the town, and from the interest evinced it is believed a very good impression was made by the lecturer; several new subscribers being added to our list at the close of the meeting.

STRATFORD CONFERENCE.—A conference has been held in the Lecture Hall of the Rev. J. Knaggs' church, kindly lent by the deacons. The chairman was Mr. W. Horn, member of West Ham School Board. There were present, Messrs. J. Barton, W. Freeman, J. R. White, G. Brown, J. L. Banks, Jeffries, J. S. Curwen, Love, Captain Jex, the Rev. D. Alexander, Stallybrass, J. Knaggs, Messrs. J. T. McDougall, T. Wielcham, W. Zimmerman, J. C. Potter, T. H. Rippin, Dukes, Lingley, Thorpe, J. Cate, L. Crow, and many others. The chairman opened with a good speech, after which Mr. Carvell Williams gave an address on the "Present Position of the Disestablishment Movement." At the conclusion of the address, Mr. L. Banks moved the following resolution:—"That in the opinion of this meeting it is desirable that a local committee be formed for the purpose of promoting the interests of religious equality by the disestablishment and disendowment of the English Church." This resolution was seconded by the Rev. D. Alexander, and spoken to by Messrs. J. C. Potts, G. Brown, Dukes, the Rev. J. Knaggs, and others, and was carried unanimously. Several gentlemen having given their names in, it was moved by the Rev. J. Knaggs,

seconded by Mr. G. Brown, that they join the committee, with power to add to their number—such committee to be called the "West Ham and Stratford District Committee of the Liberation Society." Mr. Williams having answered some objections and questions, a vote of thanks to himself and chair closed what was a very important meeting, not so much in point of number as in its thoroughly representative character—comprising as it did all the "Nonconformists" of the district and many leading working men politicians of West Ham and Stratford.

THE REV. CHARLES WILLIAMS ON RELIGION IN AMERICA.

We referred last week to the lecture recently delivered by the Rev. Chas. Williams, of Accrington, on Religion in America. The lecture, which is reported with considerable fulness in the *Ossett Observer*, was delivered in the Assembly Rooms, Ossett Green. After referring to some circumstances relating to the ecclesiastical history of the early colonies, the lecturer proceeded with his report of what he himself found and saw in the United States. We give the following selected quotations:

AMERICA NOT A GODLESS NATION.

If he thought that a disestablished church meant a godless nation, he would rather see the heavens without a sun, have this body without a heart, be denied the best and choicest possession which he called his own, than contemplate the possibility of the nation of which he was a citizen, and which he loved so dearly, being utterly godless. (Applause.) A nation might be without a State Church and yet far from godless, and this was the case in the United States. If they took the only state which was originally in its colonial existence true to the pure principle of religious liberty, Rhode Island, which from first to last had been an asylum in which many a one had taken refuge from storms of persecution. In the constitution of that island, "grateful to the Almighty for the civil and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavours to secure and transmit the same unimpaired to succeeding generations," it was provided that "every man shall be free to worship God according to the dictates of his own conscience, and to profess and maintain his opinion on matters of religion, and that the same shall in no way diminish, enlarge, or affect his civil capacity." If that was godlessness, he did not know where to find what was godly. In Massachusetts so far from being godless the people erred in the other direction, for although they had no State Church, they were surprisingly religious in all their observances and recognitions, and not there only. In the Senate Chamber of Tennessee, at Nashville, he found under the President's desk a Bible on which were written the words, "For the use of the president." Go where they would they found the same distinct and public recognition of a Divine Being. In everything which concerned the profession of religion these States must be held quite equal to the people of this country.

EPISCOPALIANISM.

He asked in Boston, in Rhode Island, in Vermont, in Canada, in South Carolina, and everywhere that he went, "Do you Christian people of the evangelical denomination find that Episcopalian clergymen interchange services with you?" The answer he almost universally received was that Episcopalians met others, such as Congregationalists, Baptists, &c., in society as equals, but very rarely indeed came upon a common platform for religious purposes. He came to what for him was a very sad conclusion, that they might disestablish the Church of England, and yet afterwards find as deep a chasm, and as broad a line of demarcation between Episcopalians and themselves as existed at this moment. On second thoughts they ought not to be surprised, for although disestablishment took place it was hardly likely that the Puritan would be more willing to confess to the priest, or that the latter would acknowledge him (the lecturer) who had not been episcopally ordained, and was not very reverential towards bishops, to be a full-blown and properly authorised Christian minister. But though disestablishment would not do this, it would do much for the Church itself. Whenever he went in America he found the Protestant episcopacy was of an earnest kind. He did not see a single advertisement of a living on sale, of a next presentation to be put up to auction, or of manuscript sermons for idle and duncelike clergymen. He saw none of those curiosities of ecclesiastical literature which proclaimed to all the world that the pulpits of the Established Church were in large part served by men whom God never fitted for the office, who were put in literally for the sake of the living, and not that they might do the work. The Episcopal Church in the United States was composed of earnestly religious and very devoted men. Disestablishment there had at least driven the drones from the hive, and if he were a Churchman he should think that result worth a good deal. (Hear, hear.)

RELIGIOUS ACCOMMODATION IN THE VILLAGES.

Some of their friends would no doubt say, "Surely you found that religion was not adequately supported." These apparently thought that without the State they could not get on at all. "What was to become of the villages?" they were asked. Both large towns and villages existed in the United States, and he instanced several places, including Newport in Vermont, with 1,000 or 1,100 inhabitants; Blandford, in Ontario, and Chicago with its 420,000 inhabitants, in each of which places abundant accommodation was provided in places of worship. If there was any difference it was this, that whereas they would in England see only one steeple, in a village in America they saw several, including those of other bodies than the Episcopalian.

PROGRESS OF THE DENOMINATIONS.

In the United States, since disestablishment, the denominations which had made least progress were those which had been established. According to the official returns the Protestant Episcopal Church numbered 246,051 communicants, the Congregationalists 312,054 communicants or members, but the Baptists numbered 1,891,136, and the Methodists 2,777,837 members.

There was no reason why Congregationalists should occupy the position they did in America, save that they had been pampered and spoiled by State patronage. The Church which voluntarily went forth would like the Israelites eventually reach the Jordan, and in the fair land of voluntaryism, flowing with milk and honey, would find compensation and rejoice in freedom from bondage to the State.

COMMUNICANTS.

The statistics of communicants in America would compare very favourably with England. In America those of Protestant churches numbered nearly 7,500,000, while including the Roman Catholics there were some 29,500,000 in connection with the religious denominations out of a total of some forty millions of population.

Mr. Williams, after delivering this lecture, addressed the Ossett people the next night on "Recent Incidents and Phases of the State-Church Controversy."

CAMBRIDGE UNIVERSITY SOCIETY FOR THE PROMOTION OF RELIGIOUS EQUALITY.—A special meeting of the above society was held on Monday, Nov. 22, for the purpose of hearing an address from the Hon. Lyulph Stanley on "University Reform, with special reference to the removal of Religious Tests in the conferring of degrees and emoluments." The chair was occupied by the president, Neville Goodman, Esq., M.A. The address, which was listened to with much interest, abounded in valuable information, and was followed by a discussion in which several members of the society took part. At the close a hearty vote of thanks was unanimously accorded to the Hon. Lyulph Stanley for his presence and advice.

NONCONFORMISTS AND THE BRISTOL COLLEGE OF SCIENCE AND LITERATURE.—Five Nonconformists have been added as *ex-officio* members of the Board of Governors of the proposed College of Science and Literature at Bristol. Several of the leading Nonconformists had made representations that unless some such step were taken as a set-off to the clause appointing bishops as *ex-officio* Governors, local Nonconformity would not be represented in the subscription-list. The gentlemen selected are the Presidents of the Baptist College, Bristol; of the Presbyterian College, Carmarthen; and of the Western College, Plymouth; and the Headmasters of Kingswood College, Bath, and of the Independent College, Taunton. As one result, Mr. W. Somerville, a member of the Independent body, has increased his subscription by 300*l.* A draft of the constitution of the college is to be submitted for the adoption of the subscribers early in December.

THE BISHOP OF DURHAM'S PATRONAGE.—One or two correspondents have written to us to take exception to the terms in which the use of Dr. Baring's patronage was described in our "Ecclesiastical Notes" last week. It is pointed out that the quotation we gave was copied from "a semi-Romanist paper," which is naturally indignant with the Evangelical bishop. "Senex" writes:—"Dr. Baring looks over the whole country for fit Evangelical clergymen to fill the livings which fall vacant, and are under his patronage. He does not take a local man unless the local man is really meritorious, and although that may be a grievance to local nobodies, is it a true grievance to *bond fide* Christians in the Church or out of it? Several of the persons referred to in the Ritualist print are more known in their localities for their hearty co-operation with Evangelical Dissenting ministers, and this is the grievance of the High-Church men." This explanation undoubtedly gives a different aspect to the case, and as our hasty remark on the subject does not apply, we are happy to withdraw it.

THE RICHMOND VESTRY, THE VICAR, AND THE NONCONFORMISTS.—After many stormy discussions and much acrimonious feeling on both sides, the Richmond Select Vestry decided some time ago to build a Nonconformist mortuary chapel in the new cemetery. The building is now completed, and was opened on Saturday. The following correspondence has, according to the *Richmond and Twickenham Times*, passed between the Burial Board and the vicar (the Rev. C. T. Proctor) on the subject:—"Dear Sir,—I am instructed by the Richmond Burial Board to invite you to attend a dedication service to be held in the new mortuary chapel at the cemetery, Grove-road, on Saturday, the 27th inst., at three o'clock in the afternoon.—Your faithful servant, ALFRED JOHN Wood, clerk to the Burial Board." "Gentlemen,—We beg to acknowledge with courtesy the letter of your clerk, bearing date the 22nd of November, 1875. It is, however, quite impossible that we can accept your invitation, since it is altogether contrary to the doctrine and discipline of the Church of England that either her clergy or her faithful laity should attend a service in a Dissenting chapel.—Yours faithfully, C. T. PROCTOR, vicar of Richmond; H. WALTER MILLER, curate; T. GREY COLLIER, curate; T. GERARD TYLER, assistant curate. November 25, 1875."

HERTFORD COLLEGE AND DENOMINATIONAL ENDOWMENT.—Silence has at length been broken on the part of the authorities of this college. "A Fellow" states that the seventh section of the Act "empowers the newly created society to accept endowments for the establishment of fellowships and scholarships within the college upon such conditions and terms as may, with the sanction of the Chancellor of the University, be agreed upon between the College and the respective donors. In pursuance of the powers thus conferred upon the college, the governing body, with the sanction of the Chancellor of the University, have accepted

endowments, upon which were imposed by the donor the denominational limitations lately published." Mr. Mowbray's assurance was, says "A Fellow," "that the endowment of 30,000*l.* mentioned in the Hertford College Bill was not, and could not become, subject to any trust other than that which appeared on the face of the bill; in other words, that it should be an endowment unfettered by any denominational conditions. But, as far as this endowment is concerned, that assurance has been faithfully fulfilled. The endowments of the fellowship and scholarship recently advertised form part of those accepted by the governing body since the passing of the Hertford College Bill." To this the Hon. Lyulph Stanley replies:—"That the power to accept endowments on terms to be agreed upon with the benefactor is subject to the Acts in force for the University and Colleges, and especially to Clause 13 of the Hereford College Act—'Nothing in this Act contained shall be construed to repeal any of the provisions of the University Tests Act, 1871.' So much for the law. As to any agreement of which 'A Fellow of Hereford College' is ignorant, I did not rest its obligation on the answer Mr. Mowbray gave to Lard Edmond Fitzmaurice, but on the fact that Mr. Mowbray himself subsequently gave notice of and introduced the Clause 13 above quoted to satisfy the doubts of those Liberals who were afraid that it was intended to withdraw Magdalen Hall from the operation of the Act of 1871. Mr. Mowbray offered this clause for the purpose of allaying those suspicions, and it was so accepted. This statement Mr. Mowbray will not deny, and the fellows of the college, which was not then in existence, are bound in honour to observe the spirit as well as the letter of the pledge embodied in Section 13, especially as for the wording of it Mr. Mowbray is answerable."

CHURCH DEFENCE MEETING AT BRADFORD.—There was quite a demonstration at Bradford on Wednesday last by way of response to the meeting lately held to hear the addresses of Messrs. Dale and Rogers. St. George's Hall was crowded, and Lord Wharncliffe presided, and was supported by several M.P.s, and by many of the local clergy and laity. The principal speakers were, Mr. F. S. Powell, Mr. Ripley, M.P., Mr. Starkey, M.P., Mr. Raikes, M.P., Bishop Ryan, &c. The *Bradford Observer* gives a long report, the speeches having special reference to the recent addresses on the other side; but we have not room to quote them at any length. The resolutions adopted were as follows:

This meeting is of opinion that the Church of England as now established, confers inestimable benefits upon the people of this country.

This meeting pledges itself to offer an uncompromising resistance to all schemes for the disestablishment and disendowment of the Church of England.

Mr. Powell concluded his speech quite pathetically by saying:—"All kinds of instruments and arguments were employed against them, but the end was always the same—the robbery of the poor man, the destruction of his Church, and the taking away from the Crown of England of her brightest jewel. (Hear, hear.) The effects of the struggle would be first disunion and disagreement, and then a social schism of the deepest kind embittered by the profoundest hate; and really they would have the desecration of temples and of altars and the pouring of contumely on all that was pure and good. (Applause.) Mr. Ripley explained why he had left the Dissenters and joined the Established Church. He had done his best to promote education, and he found, on the one hand, the Church of England anxious, earnest, and determined to carry forward that education; on the other hand, the Dissenters said, "Either let the people educate themselves, or let them go uneducated." That was the first circumstance that led him to consider whether Dissenters were exactly the people with whom it was desirable that he should be associated; but when the question of the severance of the Church and State began to be discussed, the position which the Dissenters took up so convinced him that the one was right and the other wrong, that he hesitated no longer to ally himself to the Church as by law established. (Loud applause.) Mr. Lyon, another of the speakers, remarked:—"Mr. Bright himself admitted one half of the people of England were with the Church, and of what was the other half, who were marching under the banner of the Liberation Society, composed? While Edward Miall was at the head, Charles Bradlaugh was the tail, and between them there was a motley crew indeed—comprising those who believed in all kinds of religion, and those who did not believe in revealed religion at all. He called upon them all to rally round the Church, and to protect her against such assailants as those. (Cheers.) Finally, Mr. Collins expressed his pleasure at coming before a Bradford audience, because he regarded the return of Mr. Forster and Mr. Ripley for Bradford at the last election as one of the greatest triumphs for the Church which was witnessed at the general election. (Cheers.)

A new map of India, indicating the probable route of the Prince of Wales, and giving the dates when he is to be at the various towns he intends to visit, has just been published by Mr. Edward Stanford at the popular price of one shilling. The scale is 100 miles to an inch. There are no distinguishing colours to indicate the several territories, but the map is very clear, and by its aid even the most uneducated individual will be enabled to follow his royal highness's movements with the greatest facility.

Religious and Denominational News.

KENSINGTON CHAPEL.—RECOGNITION OF THE REV. DR. RALEIGH.

On Thursday evening the Rev. Dr. Raleigh was publicly recognised as the successor to Rev. Dr. Stoughton at Kensington Chapel, which was well filled at the commencement of the proceedings. Dr. Stoughton occupied the chair, and around him were Drs. Raleigh, Allon, Punshon, Revs. J. C. Harrison, H. Simon, W. Roberts, Dr. Edmond, Mr. Henry Wright, &c. The hymn, "Glorious things of thee are spoken, Zion, city of our God," having been sung, an earnest prayer, on behalf of the pastor and the church, was offered by Rev. H. Simon.

The Rev. Dr. Stoughton said there was both a resemblance and contrast between the last and the present meeting in that place—a resemblance because on that occasion he felt a very deep personal interest, and that feeling was greatly intensified that evening. But there was a contrast in that their last meeting was in the spring, though, as far as he was concerned, it had an autumnal tint, and he was like a reaper who had gathered in his sheaves; but the spirit of the meeting that evening was spring-like. They had come not to reap but to sow rich seed. He had naturally been anxious about the future. It might have been a long time before they had been settled with a pastor, and he might not have been such a man as he could approve. But he was full of thankfulness that evening, and congratulated them that they had not had to wait long, and had been able to find such a pastor,—one whose praise was in all the churches, and whose efficiency in pastoral duties could be amply told at Rotherham or Canonbury. He congratulated him upon having such a church as he would find in that place—a united and peaceful church, a people who were bound together by affection, who had been accustomed to work, and who would respond to his appeals and bear him upon their intercessions. When he (Dr. Stoughton) became co-pastor there Dr. Vaughan told him that they would be spiritually connected as they had never been before, that effects produced by his own labours would be increased or hindered by his, that they were co-operative labourers, and that at the last day there would be a kind of common reward, and many who would be their common crown of rejoicing. He felt that now Dr. Raleigh and himself were spiritually connected, and that they would have to stand side by side, and the congregation would have a relation to both of them. God grant that they might have the pleasure of all meeting there, and that there might be none over whom they would have to shed bitter tears because they would not hear the words of life. As a church they had a history, and they could not live in the present without receiving influence from the past. They had been a peaceful, loving, useful, advancing church, and he referred to that to make the simple appeal that all that had been done might be regarded by them as the foundation for future work. Inspiration came from the past, as they thought of those who had been pastors and deacons there, and left memories fondly cherished. Might it be the beginning of a new and brighter era than the church had ever enjoyed! He commended them to God and to the word of His grace, which was able to build them up and make them fruitful in every good work. (Cheers.)

Mr. HENRY WRIGHT was then called upon by the chairman to make a statement, and, in responding, said that, standing there in a representative capacity, and having to speak for others, he should betray his trust if he did not express their great satisfaction and joy at seeing Dr. Stoughton in the chair. The last time Dr. Stoughton was there was a memorable time in his life, and their thoughts were busy with the thirty years of his pastorate. The retrospect was pleasant, but the future seemed dark. Reading from their church book, he said Dr. Stoughton commenced his pastorate on Oct. 8, 1843, and recognition services were held on Oct. 31, and of all those ministers who took part in it, Dr. Stoughton was the only one living. They found the selection of a minister was not sufficient, for God seemed to hold him back, and it was not until July that their necessities drove them to the throne of grace, and their faith was tried. One of their deacons gave information about Dr. Raleigh, but they resolved not to discuss the matter, but to think and pray about it. At length it was resolved to bring Dr. Raleigh's name before the church, which resolved to ask him to become its pastor. Then came a time of trial to him and the church, but they met and prayed that God might guide his judgment, and Dr. Raleigh's determination was made known to them on Aug. 29, and was received with praise to God, and he entered upon his ministry the second Sabbath in October. In the past seven weeks between sixty and seventy sittings had been taken, and it would soon be difficult to find accommodation for a family. Their solicitude was that Dr. Raleigh having turned away from an attached people, from individuals distinguished for zeal for Christ, should not be disappointed in them. All their wants and the requirements of the neighbourhood had been met in him, and they had received congratulations from all parts of the country—one from Mr. Barrett, of Norwich, who said that God had overruled his declining for their good, and added that the church ought to make him a

very handsome testimonial for keeping away. (Laughter.)

Dr. STOUGHTON, then addressing Dr. Raleigh, said he wished he had some symbol to transfer to him, but he had nothing to offer but his hand and heart, and if he would accept of them he was welcome to them. He then shook hands with him.

Dr. RALEIGH, in responding, said he dared not on such an occasion as that trust himself to speak without some writing. It would have been more consonant with his own feelings to go quietly on in his work, and he should not have sought to have been more recognised than he had been by his ministerial brethren; but the officers of the church had desired to keep up the custom, and he agreed with them that it was quite right to do publicly what had been done between themselves. Their bond of union as a body was none too strong that they could afford to part with any of those things, and it would ill become him to set an example of laxity or heedlessness; and he therefore accepted it as his happy privilege to be recognised there as pastor. He thanked all his brethren in the ministry of Christ, not only of their own denomination, but all those who had come to do them and him that kindness. Most of them were his friends of 20 or 25 years' standing, and therefore by laying hands on him and shaking hands with him, they were not doing so suddenly, and he hoped they would not have cause to regret it. Such a change as he had made was not looked for, and it was thought that he would end his ministry at Hare-court. He did not intend to give his reasons for accepting that pastorate. One of the difficulties of such a change was the impossibility of getting the people who were left to see that it was good for them, and that they were not slighted. But thoughtful people could well imagine reasons why it should be, and only the man himself was able to understand it thoroughly. Well-nigh seventeen years hard work in the same place showed that he had not been very fitful. In his old Hare-court charge, as well as at Stamford-hill, his pastorate would have the same blessing, but he had but little doubt that the effort would have borne too heavily upon his springs of health, and therefore he had come there, not to take his ease, but in the full hope of being able, if God willed, to give them some few years at least of as good work as he had ever given to others in this world. And he hoped to be able to do that without feeling the strain unduly. Nothing could have been more fraternal than the way the whole matter was conducted by the late officers. Some people looked upon the co-pastorate as a failure, but he only wished every congregation could make a similar mistake and erect such a large chapel as that at Stamford-hill. There was no minister whom he counted it more honour to succeed than Dr. Stoughton.

Might he be a true and loyal successor to him in generous tolerance of spirit and in conscientious clerical Nonconformity! He thought he was more of a Dissenter than Dr. Stoughton was, and he was sometimes impatient of that great confederacy which covered the land. Not that the Church of England was not full of kindly generous people, but the fact was (and it was lamented by many of the clergy and people) that a gulf seemed to be fixed between her and Nonconformists. No one could doubt that some great solution was coming on in the future. He felt bound to say that, though he was not by nature a controversialist, and he hoped to be able to live as Dr. Stoughton had done in good fellowship with all around. His main business would be to preach the Gospel. As to what the Gospel is, he stood with all the good men around him. We all believe there is one God and Father of all who is above all, and through all, and in you all, and he rested in the main doctrines which make the Evangelical faith, but he was also sensible of those difficulties and mysteries, and the difficulty of presenting it to men. How large a part of their ministry was devoted to what can change human sin and sorrow; the deep spiritual need of the hearts of men. These are the things which might call forth their continuous sympathy, while it gave them some foretaste of future blessing. As to pastoral work, he would do the best he could, but to expect from a public man in that city what was possible in a village, was impossible: he hoped to visit the sick, to relieve distress, to visit them in their houses, and to help their children. It was well to be a Christian minister, for they met with a great deal of kindness and generous interpretation of their work. One sometimes got buffeted, but no public man should be thin-skinned. A man's life spoke for itself, and he could testify that the kindness the Christian minister meets with is more than he deserved. Might God give him grace to live and labour for souls, and that at last they might give in their account with joy and not with grief.

The Rev. W. ROBERTS addressed words of welcome to the new pastor. They thought they saw God's hand in it. He would congratulate Dr. Stoughton on being in the chair to welcome such a successor, and the congregation in possessing such a minister who was a pillar of strength in the denomination, and one who would lead them in the conflict against the evil around, and lead them to quiet resting places where they would be aroused to fresh ardour. He congratulated Dr. Raleigh in being called to a sphere where there were so many elements of spiritual power, and surrounding churches that he was ready to fraternise with all who love Christ. His church co-operated with Dr. Stoughton in Christian work, and he

thought the two churches ought to be spiritually united. For personal, social, and religious reasons, he most heartily welcomed one who would exercise such influence in the neighbourhood. In the strongest way he would reiterate all the prayers and good wishes for Dr. Raleigh, and he prayed God to send now prosperity.

The Rev. Dr. ALLON said he thought it was well that the service of recognition followed so soon upon the valedictory service. He was wholly in sympathy with them in bidding adieu to their late pastor, but he was not in so much sympathy with them to-night, as he felt that their gain was his loss. A man who was parted with without regret was not worth much. Dr. Raleigh had been speaking of the great law of change about which people had a good deal to say. He thought the Wesleyans had a little too much change, but that they had not quite enough. A long pastorate caused a very precious feeling, which might otherwise be wanting, and nothing on earth was so precious as those feelings; but sometimes the work became too arduous, and it became a necessity to have a change. To certain men, through the failure of physical strength, change was necessary. If God spared Dr. Raleigh they would have a ministry of exceeding force, and they would have the substance of his previous work reintensified. It was not wrong for a church to change. He came to speak of the character which Dr. Raleigh brought from his last place. (Laughter.) One thing was certain, that the churches with which he had been connected did not give him notice to quit, for there had been an excess of affection existing between them. That affection followed him with a sense of bereavement, with which they could not but sympathise; but he hoped that they would show that the work Dr. Raleigh had done for them had made them independent. His friendship with Dr. Raleigh had continued for seventeen years. Their churches were within five minutes of each other. That friendship had been uninterrupted. About seventeen years ago the church with which he was connected originated Hare Court, and invited Dr. Raleigh to preach there, and that had the effect of drawing away all the Scotchmen from his congregation. (Laughter.) About 200 were thus drawn away, but notwithstanding that, they were always good friends, and he never hoped to work beside one more incapable of any littleness, and he doubted if any member of Hare-court regretted his leaving more. He had known Dr. Raleigh's mind during the period of change, and no man could have taken more anxious thought, or acted more simply in the matter. He prayed God to bless him, and that Dr. Stoughton might have increasing joy whenever he came amongst them.

The Rev. Dr. PUNSHON said he was there to share in the feeling of gladness, and to express, on the part of other denominations, his delight in coming there, although he might draw a bolt or two out of their ships. He was present at the parting with Dr. Stoughton, and he rejoiced at his retirement, hoping that God would give him a long term of years to serve the Universal Church. It was a natural transition. In those piping times of peace it was something to have some one who could lead them to quiet resting places. He joined heartily in welcoming Dr. Raleigh in that neighbourhood, which needed strong men whom God had endowed with power to grapple with the errors in which so many were enthralled. God always rewarded well-done work with harder work—as the scene by the Lake of Galilee, when Jesus recompensed the strong, hardy fishers by making them fishers of men, and afterwards made them witnesses for Him. It was the case with Paul, who bore such valiant witness for Christ in Jerusalem, and was compensated—not with rest, but to go and bear witness in Rome. He trusted that Dr. Raleigh would be able to bear witness in the very neighbourhood of Rome. (Cheers.) He trusted the church would give him the welcome of working with him. High spiritual manifestations were the prelude for greater work, and they must come down from the mount to harder battle with the world. As a church they had an illustrious ancestry. Let there be no shaming of their ancestry. They would be led by an honoured name. As Sir Walter Raleigh had written, "The goodlier cedars of Lebanon thrust their roots under the rocks," and so the brave, strong men thrust their roots deep into hearts; and he trusted that Dr. Raleigh, the ancestor of Sir Walter—(laughter)—would do the same. The influence would spread, and the result would be apparent in holy lives of the believers, and the fame of that Church would spread far and wide.

The Rev. J. C. HARRISON said that they had learnt to know and love both Drs. Stoughton and Raleigh. Men from the north and the west had spoken. He was from north-west, and had a good deal of sympathy with both sides. When he first heard and knew Dr. Raleigh he was pastor at Masborough, and when he was there he was shown a record that Joshua Harrison, of Quebec, was admitted to that church, and J. Harrison, jun., united to that church, so that his grandfather was a member of that church. They thought that Dr. Raleigh was unique in his preaching. Since he had known him his respect and love had increased, and he thanked God that his friend had been directed to that sphere in Kensington. He would have been sorry if Dr. Stoughton had not been in the chair, as he represented the trust of thirty-three years, upon which he could not look back without great thankfulness, for he saw one who would fill the place he occupied with honour. He reminded them of their predecessors and the evangelical and holy ministry, and he

trusted that under the instruction and stimulus of his friend they would go on to greater power and influence. They occupied a somewhat isolated position, and he was thankful that such a strong man as Dr. Raleigh had come there. He knew it would now be a working church, and that the same aggressive element would remain with them. He trusted that the Bible would be the book from which he would draw his best teaching, and that the world was a thing upon which he turned his back, and that he might plead with men as having eternity in view and Christ by his side, that at last he might be able to say, "I have fought the good fight, and have kept the faith."

The Rev. Dr. EDMOND said he belonged to another denomination, but practically he had always found it difficult to state the difference between Congregationalism and Presbyterianism. He trusted that ere long the low walls between them would become invisible fences. He knew the respect in which Dr. Raleigh was held in Glasgow, and concurred in all Dr. Allon had said in regard to the excellencies and peculiar characteristics of their friend. He should have much pleasure in reporting to the people at Islington the warm reception given to Dr. Raleigh by the friends at Kensington.

The Rev. H. BATCHELOR spoke to the kindly memories which were entertained of Dr. Raleigh at Greenock (his first charge), and at Glasgow, where he (Mr. Batchelor) succeeded him, and earnestly exhorted the people at Kensington to sustain his hands by united and fervent prayer.

The meeting closed with the doxology and benediction.

LONDON CONGREGATIONAL UNION.

In our last number we gave an outline of the proceedings at the annual meeting of this body which was held at the Memorial Hall, Farringdon-street, on Nov. 23, the Rev. D. Aveling presiding. The report, which was read by the Rev. John Nunn, referred to the basis of operation adopted a year ago, which devolved on them a threefold duty—first, to survey the ground; next, to endeavour to raise a proportionate annual income; and lastly, to frame a scheme of bye-laws by which action in both departments might be regulated. Under the first heading it was stated that inquiries had been prosecuted, one result of which had been to find that there were churches in nearly every district which not only required help, but, by means of it, might either become self-supporting, or be converted into effective mission stations. The establishment of Congregational churches and missions in new localities was also very urgent, especially in the suburban districts, where there was need of all the zeal, perseverance, and faith of those who settled there in breaking up new ground and meeting together for worship, teaching, and evangelistic effort. It was also desirable to secure chapel sites, upon which the chief difficulty in the formation of a church often hinged. In some cases, the persons most concerned might be willing and able to lease, and eventually to purchase, provided the executive of the Union could give them a grant in aid. In respect to funds, the committee had been able to secure 1,000*l.* for the present year, and 800*l.* for the succeeding four years. Having done this, they must leave to their constituents the responsibility of augmenting this fund until it became worthy of them and sufficient for its object. The committee asked, therefore, of the affiliated churches, annual collections, and that auxiliaries might be formed wherever it was practicable, and, further, they asked of men of wealth, especially where wealth was largely derived from London commerce or labour, the due consideration of London's needs. On the third point—that of the mode of action—the detailed recommendations as to the mode of dealing with cases requiring help were set forth. In the first group, Class A, were comprised churches which required limited assistance; in the second, Class B, those which could only in a small degree contribute to their own support; and in the third, Class C, those which were entirely new. The rules proposed in each case were set forth in the report. With the view of carrying out the plan, the committee suggest a series of district conferences for diffusing information, and the mutual co-operation of ministers and laymen, which could hardly fail to increase the effective strength of London Congregationalism. Reference was then made to the action of the committee in arranging for the suitable reception of country delegates at the recent autumnal meeting of the Congregational Union—the accommodation having been found considerably in excess of the requirements. "In concluding their report, the committee desire to express the grateful conviction that the position of the Congregational Union for London has been materially strengthened during the year. It is now acknowledged, though naturally not without some diversity of view, that there is work which the Union should undertake. What should be done, and how, have become more clearly defined. An encouraging beginning has been made with regard to means. The churches of the newly-formed districts are being brought nearer to each other, and in some instances the district committees are taking measures of really practical importance. We have thus left far behind our early doubts as to the possibilities of union and co-operation. We may assume that, with the good hand of our God upon us, our continuance is assured, and that a long career of helpful fellowship and activity is before us."

As already stated, the report was adopted, and it was decided that the annual meeting should be held in March, and that James Spicer, Esq., should be appointed chairman for the ensuing year. The delegates appointed to attend the conference on the proposed Board of Finance were: the Revs. W. Braden, Dr. Aveling, Dr. Kennedy, and John Nunn, and Messrs. F. J. Hartley, R. Sinclair, N. Spokes, and Newton Wilson. The instruction to the delegates was given in our last number.

At the evening meeting in the same place, which was well attended, after devotional exercises the Rev. SAMUEL HEDDITCH read a paper on the Life and Fellowship of the Congregational Churches of London," which deplored that there was such a lack of real fellowship, and urged that every member should use his particular gift for the benefit of the church, the cohesion and power of which would be greatly increased by more systematic organisation with the view of bringing members together. On the same subject THOMAS WALKER, Esq., also read a paper containing many practical suggestions. If, he said, it was a fact that the most successful of their ministers—those who, after a long pastorate, were still surrounded with the strongest churches—had made it their care not so much to produce brilliant sermons as to be helpers of souls, then let it be remembered that they could help their people best who knew what was passing in their hearts and lives. Intimately connected with this subject was the special instruction and oversight of the young. He should be very thankful to be assured that the advanced instruction of the young people of their congregations was, on the whole, the object of as much attention as it was in the last generation. Never was it of so much consequence as now, that their young people should be taught the wise and right use of their Bibles, and so be led to a sense of their inestimable value, as at the present time. The speaker also thought it undesirable that the communion service should be a mere appendage to an ordinary service, and important that the regular church-meeting should be restored to its original usefulness, and be made more varied.

Some discussion followed the reading of these papers. Mr. A. A. Wood deplored the want of sympathy between members in the London churches, and the Rev. J. H. WILSON suggested that there should be some improved arrangements for laying hold of strangers. The Rev. J. JOHNSTON attached great value to those expressions of Church life and fellowship which were found in united attention to the Divine ordinances of Christian worship. Mr. HENRY WRIGHT, in illustration of the peculiarities of London life, said he did not at that moment know either of his next-door neighbours, but still he found that in London there were ample opportunities of usefulness for every Christian worker. At Carr's-lane Chapel, Birmingham, with which he was for some time connected, there was a committee charged with the responsibility of looking after the members, and a similar arrangement was made at the London church with which he was connected. In his own experience he had never been connected with church which was indifferent to its poor members, nor with a church to which poor members were attracted for the sake of greed. The Rev. W. P. TIDDY suggested that a change might be advantageously introduced in the manner of celebrating the Lord's Supper. At Camberwell, on the first Sunday in every month, they made the Lord's Supper the service of the evening, the communicants being seated in the body of the chapel, and the spectators in the side seats. Dr. KENNEDY said that in his view church-meetings should be the most devout and spiritual of all their assemblies. In Stepney they had a special meeting annually for business purposes. From his observation of the work of the American evangelists he had come to the conclusion that it was not by occasional or spasmodic efforts that the masses of London were to be brought to Christ, but by Christian churches being made the means every day and every week of leavening and purifying and ennobling society. He moved a cordial vote of thanks to the readers of the papers, which was seconded by the Rev. E. WHITE, who said there were difficulties in regard to fellowship in London, arising from the members living among such an enormous multitude of people; from the varieties which exist as to rank, worldly position, and intellectual culture; while, from the arrangements of their churches, those who sit in the gallery and those who sit in the body of the church are seldom brought into contact, owing to their going out at different doors. It was impossible for each member to know all the others individually; but the pastor might do much by cultivating a susceptible few adapted to become spiritual leaders, and, in a sense, co-pastors.

Mr. HEDDITCH having returned thanks, and the CHAIRMAN expressed his sense of the practical value of the discussion, the doxology was sung and the benediction pronounced.

The Rev. Lawrence G. Carter, of Charlotte Chapel, Edinburgh, has accepted an invitation from the Baptist Church, North Adelaide, South Australia, and will set sail early in the new year. His friends in Edinburgh deeply regret his intended removal.

Mr. Spurgeon's health, which, in consequence of statements made in the newspapers concerning it, had given some anxiety to his friends, is reported to be quite satisfactory. He was detained for a few days at Marseilles by symptoms of gout, but has now resumed his journey to Nice.

MANSFIELD.—On November 23 the Rev. J. G.

Tolley was publicly recognised as pastor of the Congregational Church, Mansfield. An address on the principles of Congregationalism was given by the Rev. Thomas Mays, of Nottingham, and the usual questions asked by the Rev. Robert Jackson, of Sutton. The prayer was offered by the Rev. James Parsons, of York, and the charge to the minister was given by the Rev. Professor McAll, of Hackney College. The following ministers also took part in the service:—Revs. T. B. Adin, of Sutton and of Mansfield, Henry Balls and J. Jenkin (Wesleyan), Henry Marsden (Baptist), John Cuttell (Methodist Free Church). In the course of his answers to the questions the Rev. J. G. Tolley said:—

I am obliged to be a Nonconformist minister because I hold that the connection of the Church with the State tends to dishonour and destroy the Christian religion. I could not accept the privileges offered by the Anglican Establishment while notorious facts prove that it is surely restoring the worst evils of Popery. With my brethren, the ministers of the Free Churches, I must protest against all that injures our country and insults our Divine Lord. Our people do not fitter us—those who assert this thereby show utter ignorance of the Nonconformist ministry. And we adhere to our testimony, although it involve much social discredit, some political disability, and intense personal pain.

There was a large attendance, various denominations being represented, and the chapel well filled. An urgent need for a new Congregational Church is felt in the town. On the following Lord's Day, Nov. 28, the Rev. William Jackson, of Bournemouth, formerly pastor of the church, preached two appropriate sermons to large congregations.

Correspondence.

THE LIQUOR TRAFFIC AND HOW TO DEAL WITH IT.

No. II.

To the Editor of the Nonconformist.

DEAR SIR,—In my previous letter three distinctions were specified as pertinent to the discussion of the liquor traffic question:—1st, That intoxicants are intrinsically dissimilar from other articles of commerce; 2nd, That traffic, as being a social act, is subject to the control of law; 3rd, That the action of law, with public consent, is not coercion in any improper sense, when applied to the traffic in intoxicants. If these distinctions are admitted, they render altogether irrelevant objections urged against the policy of the Alliance, and based on the supposed legitimacy of trade, as trade; on the right to drink what one pleases; and on the evil of forcing prohibitory dogmas on a recalcitrant or reluctant public. In other words—(1), Alcoholic liquors are to be distinguished from other things; (2), Traffic is to be distinguished from private use; and (3), Law as the expression of public opinion, is to be distinguished from law adverse to, and imposed upon, the public will.

Proceeding now to the principles on which all just legislation rests, I remark, that these may be generally classified as—1, Social preservation; 2, Social protection; 3, Social progression.

Social Preservation answers to the first law of individual life—self-preservation. Law, in this aspect, is society acting for its existence; and it does so act when it prohibits and seeks to prevent violence, robbery, demoralisation, vagrancy, and all that comes under the definition of wrong and nuisance; for it is obvious that if these may be committed with legal impunity all security is at an end. But with the loss of security social cohesion ceases, and civilisation must sooner or later perish.

Social Protection embraces all that care and guardian ship which society, executively considered, extends to its weaker members. In its extreme form this issue is what is called "Paternal Government"—the objections to which are very apparent, but by no means sufficient to disprove the necessity of such protection as can be given without diminishing the self-reliance and vigour of the community at large. In regard to Health and Education the State is plainly justified in protecting those who would otherwise be exposed to injury from the neglect or selfishness of others and in the prohibition of fortune-telling; of the keeping for sale, as well as exposure, of impure pictures and books; of indirect forms of fraud; of the sale of tainted meat; of unlicensed and unregulated pawnbroking and stage-acting; we see the embodiment of the principle of Protection, the object of which is that the individual citizen shall not be left to his own unaided strength or sagacity, or moral capacity, in the matter of his own protection, but that in addition to these, whatever their measure and merit, there shall be legal arrangements for his safety and welfare. It is easy to sneer at these as "paternal coddling," and the rest, but there are few persons who do not, at one time, or another, find the advantage of some at least of these prohibitory safeguards, the universal removal of which would make a change very visible for the worse in the condition of society.

Social Progress is a principle which justifies legislation for giving enlarged effect to the principles of preservation and protection. As a deeper insight is obtained into the nature of social rights and the conditions of social prosperity, legislation previously unthought of is expected and demanded in the

name of a social progress once deemed Utopian, or never imagined. Thus it has happened that while some things formerly regarded as legitimate subjects of legislation are now excluded from the category, others anciently omitted are included; and the number of these is increasing year by year, simply because the horizon of social progress is gradually widening before the gaze of a social intelligence becoming more luminous and wide-reaching than in former times. How then, do these principles bear upon the liquor traffic, and the legislative treatment suitable for it? My answers must be suggestive rather than exhaustive; but the reader can enter into the details for himself.

1. If the liquor traffic creates and multiplies states and conditions that are hostile to social preservation—if it generates and aggravates the elements of social disorder and disintegration—the first principle of society demands that no encouragement be given to such a traffic, and that as soon as possible, in accordance with public opinion, it should be suppressed. If the two—the principle and the traffic—are irreconcileable, the question—which should be surrendered?—admits but of one rational answer. The sentence may not be executed speedily, but the longer it remains unexecuted, the longer must the nation suffer, and the truest patriot is he who seeks to apply with the shortest delay the principle of social preservation to this particular case. The drink-sellers are very sensible that if the character of their business, as determined by its consequences, is to be the criterion of its deserts, they have little to hope for; and they are, therefore, ever striving to direct attention from it to their own personal respectability and avowed abhorrence of intemperance. They strangely fail to see, that the more completely they exculpate themselves the more deeply they inculpate their traffic; which, despite their efforts to restrain it, produces the most serious injuries to the State.

2. If the principle of protection, within due limits, is of any value and utility—to what can it more justly apply than to the multitudes who are unable to defend themselves from the results of drinking indulgences by others? Millions live, who live only to die, or suffer evils worse than death while they live, on account of the unnatural appetites and passions excited, by drink, in those on whom Providence has made them dependent. Is nothing else to be said for those who have gradually succumbed to the temptations which law has spread around their daily path, and which by the diseased state of their nervous systems, they are almost or wholly incapacitated to resist? Is no protection due to them? and is none to be given to the masses rising into life who are as morally sure to be entangled and ruined by the same drinking temptations, should they remain, as though they were predestined to that lamentable fate? To blame them is easy; to say it is their own fault is partly true; but if it is sinful for them to go where they are made to drink, is there no wrong attaching those who allow in communities the means of drinking to be set up, and tacitly invite to their ruin the crowds who fall maimed and mangled in the way of life?

3. The social progress which law should render easy rather than difficult is manifestly impeded by the traffic which law itself licences. The plea is that it can be regulated; but the utter failure of regulation is visible in the social condition of the country; and the futility of all attempts to carry out this design is evident from the absence of any scheme which holds out a prospect or promise of such an issue. The lowest estimate of the social progress prevented by this single traffic is so vast, that it might seem incredible that any nation professing to be in earnest for its own advancement would allow such an obstacle to exist. And it is more than an obstacle; for an agency which is actively engaged in producing the greatest of social vices and diseases is something more than a passive hindrance to social progress; it is a formidable and deadly antagonist, the removal of which from the field is necessary to success. Law, in truth, virtually nullifies and immolates itself as the guardian of social prosecution, protection, and progress, when it gives place to the traffic in intoxicating liquors. What experience has to testify on this subject will form the topic of another communication.

I am, dear Sir, yours obediently,
DAWSON BURNS.

FLOGGING IN DAY-SCHOOLS. *To the Editor of the Nonconformist.*

SIR,—Allow me to use your columns as a medium for saying a few words on a much-discussed subject. I allude to the chastisement, by schoolmasters, of scholars omitting to pay their school pence, as exemplified in the recent case at Tipton, and recorded in the *Metropolitan*. The very idea of such a thing has been ridiculed, but, about two years ago, I was intimately connected with one of the largest Church schools in London, and during the whole period of my connection therewith it was a regular practice to cane on Tuesday morning all those children who had omitted to pay their school-fees.

Such a scandal should not be allowed to exist, and, until now, no one seems to have thought it necessary to expose this abominable cruelty practised on helpless children by schoolmasters. I make no

further comment, but simply leave it to those whose duty it is to investigate such matters in schools, where, too often I am sorry to say, the cane is carefully hidden on the entrance of a visitor or Government inspector.

Yours, &c.,
E. C.

THE RADSTOCK SCHOOL BOARD CASE.

To the Editor of the Nonconformist.

DEAR SIR,—You will see by the enclosed extracts from local journals that the dispute between our school board and the Education Department (a brief notice of which appeared in your columns some weeks ago) has ended in a decided victory for the former.

The board consisted originally of three Nonconformists and two Churchmen. There was a deficiency of accommodation, according to the final notice, for 170 children. The Church party wished to build an infant-school merely, the children from which, on arriving at seven years of age, would have to be transferred to the National School, the only public elementary school in the village, and over which the board had no control. The Nonconformists were prepared to do this if the National School were transferred to the board; but, as the managers thereof declined to do that, they determined to erect a school for 200 children, boys, girls, and infants, where a complete elementary education could be given, thus obviating the necessity of placing the children under clerical influence from seven to thirteen years of age.

The whole of the parish belongs to the Countess of Waldegrave, to whose husband, Lord Carlingford, we applied for a building site. Lord Carlingford refused to sell the board a site, on the ground that the school they proposed to build would injure the Church school to which Lady Waldegrave subscribes about 40*l.* per annum. We were the more surprised at this, as both her ladyship and his lordship have hitherto been very liberal in their treatment of Dissenters. After a long correspondence Lord Carlingford consented to sell the board a site when their plans had secured the approval of the department. The minority and their party memorialised "My Lords" to reject our plans, and, strange to say (considering what Lord Carlingford had stated), Lady Waldegrave signed the memorial. Their lordships were, of course, inclined to listen to the prayer of the memorialists, and urged that the board should build an infant school close to the existing school.

The board respectfully but firmly refused, and then their lordships, on the principle, I suppose, that "half a loaf is better than none," requested that plans might be submitted, showing accommodation for 120 infants and 80 children above seven years old.

Assuming that the National School would be open in the future, as in the past, for the instruction of infants, the board did not think accommodation was needed for 120 more, and believing that such a school as that indicated would not meet with the sanction of the rate-payers they declined to accede to their lordships' request. At length, wearied with the persistency with which the board adhered to their rights, and having the fear of the public before their eyes, their lordships have granted permission for the board to build for 120 children above seven, and 80 below that age, thus virtually conceding all the board have contended for.

The battle has been hard and long, but the result is very cheering to the friends of unsectarian education.

Yours sincerely,

J. WHITTLE.

Radstock, Bath, Nov. 27, 1875.

P.S. I may just add, that the agent of Lady Waldegrave has resigned his seat at the board.

J. W.

[The following is from the *Bristol Mercury* of Saturday last:—"The Duke of Richmond and Lord Sandon have at length been obliged to yield to the majority of the Radstock School Board. It will be remembered that the Educational Department, acting as it persistently does in the interests of the Church schools, attempted to force the school board to confine itself to the education of infants, leaving the elder pupils in the hands of the denominationalists. The board, however, resisted this audacious dictation, which outraged the spirit of the Education Act, and my lords have been forced to retreat, covering their humiliation by making a few modifications in the plans of their public-spirited opponents, to which the latter, with the good sense which has guided them throughout, have frankly submitted. The issue of the contest ought to encourage other boards similarly circumstanced, the authorities being evidently aware of the illegality and peril of their favourite policy.]

DESTRUCTION OF THE CONGREGATIONAL CHURCH, EAST FINCHLEY, BY FIRE.

To the Editor of the Nonconformist.

SIR,—It is much to be regretted, if the report be correct, that the Congregational Church at East Finchley was not fully insured.

My friend, the Rev. J. C. Gallaway, the indefatigable Secretary of the English Congregational Church Building Society, tried to form a denominational company, but, unfortunately, receiving very little encouragement, he was unsuccessful.

The Yorkshire Congregational Union make it one of the conditions of their grants that the church receiving

aid shall insure its buildings. The seventh rule runs thus—

Every church shall be required to insure against fire the building in which it is accustomed to hold its meetings.

If this rule were carried out all over the country, our poorer and smaller churches would at least not suffer from such a calamity.

When the amount of premium is so small, where is the excuse for not insuring?

For instance, I can insure any church or school against fire at 1*s.* 6*d.* for the building per 100*l.*, and 2*s.* per cent. for pulpit, benches, and fittings, with a return of twenty per cent. per annum or one year's premium every five years where no claim is made, or an allowance of ten per cent. without bonus.

I am, Sir, yours truly,

J. A. CLAPHAM.
Bank Chambers, Bradford, Nov. 30, 1875.

THE PASTORS' RETIRING FUND, AND THE WIDOWS' FUND CONNECTED THEREWITH.

To the Editor of the Nonconformist.

SIR,—It has been my painful duty within a few days past to write to more than twenty aged and infirm pastors, who had made application to be placed among the beneficiaries of the fund, to inform them that their cases could not be entertained for the present. The present income of the fund is pledged, without any reserve for special exigencies, to the present annuitants; and until death has thinned their ranks or large additions are made to the fund, no fresh cases can be accepted. The average number of deaths annually during the fourteen years of the society's operations has been seven, and under present circumstances only that number can be accepted annually. The managers deplore the sad necessity of deferring any eligible case that is brought before them, but they can administer only such funds as they are entrusted with. Enlarge the capital, and they will be only too glad to multiply the number of annuitants.

The urgency of some of the cases deferred is extreme, while all need and deserve immediate help. Aged brethren, painfully conscious of their infirmities and of their inability to do justice to their pastoral functions, and of the injury resulting to their churches in consequence of their not resigning, are compelled to hold on to their charges and to continue preaching as well as their failing health will allow, when they ought to be enjoying peace and rest before they are called to their reward.

Is there no help for this? Will the churches allow such devoted brethren, who have spent their time, and strength, and, in many cases, their all, in the service of the denomination, to linger on in despair of assistance till they are compelled to resign their pastorate, and then, in consequence, become ineligible for the fund, or till death itself shall come and deprive the churches of the opportunity of showing their love to Christ, and also to His brethren in their troubles and distress?

Are there no wealthy or well-to-do members of our churches and congregations who will imitate the examples of the Morleys, the Mills, the Crossleys, the Sommervilles, the Jupes, and many others, who, by their munificence, founded this society? Are there not hundreds who, though not possessing such ample means, can, by generous donations, swell the capital of the fund, or otherwise increase its annual income by subscriptions, and thus enable the managers to accept all eligible applicants without delay?

Are there not many ladies of independent means, widows or unmarried, whose hearts would be gladdened if they knew that by their contributions numbers of Christ's venerable servants could be made happy in their declining days, or the widows cheered in their sad and lonely pilgrimage.

The same appeal must be made on behalf of the Congregational Pastors' Widows' Fund. Applications from most estimable ladies—widows of devoted brethren—are obliged in like manner to be deferred. They must await either deaths among the sisterhood or an augmentation of the fund.

The managers cherish profound regard for the memory of their late secretary, the Rev. Dr. Ferguson, and rejoice that he was permitted to crown his public life with prayer and efforts on behalf of the fund. They mourned the sad providence that removed him, when he was about to renew his attempts to increase the noble fund he had already raised.

But the managers are thankful that a devoted minister has been induced to become his successor, and to resolve to accomplish what his predecessor had been compelled to leave undone. They commend earnestly their friend the Rev. R. T. Verrall, B.A., late pastor of Greenwich Tabernacle, to the confidence and regard of all the churches and their pastors, and trust that, as he is giving himself entirely to the work of administering and augmenting of both the Pastors' and the Widows' Funds, they will promptly assist him in securing the object he has at heart.

Meanwhile, as Mr. Verrall cannot begin his labours till the commencement of the ensuing year, I shall be thankful to receive any amount of contributions for either fund, or for both, that may be forwarded.

Your obedient servant,
ROBT. ASHTON, Sec. (pro tem.).
Memorial Hall, Farringdon-street, Nov. 19, 1875.

MODERN REVIVALISM.

To the Editor of the Nonconformist.

SIR,—My letter of a fortnight ago under the above heading, called forth a reply in the communication of "W. E. B." of a painfully interesting character. I have read it and re-read it with deepening sympathy and sadness. It carried me back to the years when under the resistless spell of Mr. Rathbone Greg's logic I was drawn to regard the "Creed of Christendom" as a mere vestige of mediæval superstition. The line of argument pursued by your correspondent brought back the remorseless critic's attacks on Evangelical teaching in all their original vividness to my mind. I hardly know how to deal with the letter. The writer evidently regards the phenomena against which my protest was raised as a kind of *reductio ad absurdum* argument against orthodox Christianity, and rejoices over it accordingly; somewhat on the principle of the Spartan rulers, who to disgust the people with drunkenness sent their slaves reeling through the streets in a state of intoxication. Granted the premises of the revivalist, his conclusions, says "W. E. B.", are sound, and his conduct logical and right. The point of the argument, therefore, as far as I am concerned, is just this: if I am in sympathy with the religious teaching usually denominated Evangelicalism, I have no case against "Modern Revivalism." Its lurid pictures, its vehement discourse, its vast ballooning, its high-wrought emotionalism, its protracted services, its laceration of the soul's sensibilities, and all the other arts by which it seeks to kindle enthusiasm, are not only justifiable, but highly praiseworthy.

Here I take up the gauntlet of my friendly opponent. I unhesitatingly take my stand on the orthodox platform, and from it denounce these modern excitements as delusive, injurious, and vain. I wholly deny the correctness of "W. E. B.'s" assumption that the so-called "Revivalist's" way of accomplishing his end is the best way. He may produce great excitement by his highly elaborated moral machinery of words and circumstances. Crowds will flock together, and multitudes perhaps may weep. Numbers may believe themselves converted, and the apparently convincing argument of large additions to Christian Churches may be adduced; but as a rule I believe it will be found that the test of time will reveal the startling fact that—

Violent delights have violent ends,

And in their transports die.

"The Kingdom of God cometh not with observation." The conversion which alone appears to me to be recognised in the sacred volume, and which alone is of any permanent value to the individual or to society, is essentially an affair of slow processes and of concentrated individuality. Bad habits have to be supplanted by good ones. A resolute and persistent continuance in well-doing, an invincible rectitude, absolute truthfulness, an unimpeachable integrity, earth's blocks of marble chiselled into breathing images of the Divine Christ—this is what I regard as conversion; and these are the legitimate outcomes, as I think, of true Evangelical orthodoxy.

But no such results do I look for from the Moody and Sankey furor. As one shrinks with loathing from the thought of earthly betrothments taking place in the noise and glare of vast assemblies, so a thousand times more repugnant to one's feelings is the thought of souls being "bustled" into the Divine union amid the wild excitements of gathered thousands. Wholesale moral debauch must result from such irrational proceedings. The one hope of future moral culture is cut off by the demoralisation superinduced by the circumstances of assumed new birth. The craving of the offspring of religious riot and excitement, must ever be for food after its kind.

Hence the unrest of such questionable additions to our churches. They are all athirst for public occasions, and speakers of notoriety. Converted clowns or prize-fighters are their special pets. Old tried saints of spotless reputations are nowhere by comparison with the men who were yesterday wallowing in the mire of sensualism. Conferences, protracted services, large gatherings, heated harangues, apocalyptic speculations, and the most fantastic interpretations of Old Testament narratives and prophecies; these and such like religious dissipations occupy their time. If you see with them, all is well, but if not, you are "uninstructed," and become the objects of a sort of supercilious concern.

Of course there are exceptions to this rule as to every other, but where ordinary revival converts differ from this type, and fall into rank readily, it will be found that it is owing to their antecedent religious training either at home or in the Sunday-school.

As far as my observation has extended, the characteristics which I have noted are common among those who are claimed as the fruits of services such as those recently held by the various American revivalists. I am not theologian enough to explain the scientific defect of which this onesidedness is the result. I only deal with its practical bearing. The whole thing has to my mind an unwholesome aspect, and if your secularist correspondent could prove his point that it is a necessary corollary of orthodoxy, I should be compelled to join him in his melancholy departure from the venerable fold.

But no such alternative confronts one. True Christianity is not an affair of outside emotion any more than of outside form and ceremony. The fanatic and the

ceremonialist are one in their caricature of Christ. Ten thousand grandly symmetrical characters such as that of the late Joseph John Gurney, stand forth on the page of history to attest the transforming power of the doctrines of the Cross. The soil of England and America is enriched with the ashes of saintly men who drew their strength from the orthodox faith. Hospitals, schools, asylums, and a thousand other ameliorating and remedial agencies, owe their existence to a love inspired by the conviction in human souls that Christ died for them, and rose again according to the Scriptures; and the great bulk of our social, political, and moral reforms, are directly attributable to the unwearied zeal and devotedness of patriotic men who owned Jesus of Nazareth as their Saviour and their God. Moral heroes by the thousand are numbered among the disciples of the Cross. Let my friend "W. E. B." contrast the philanthropic doings of the disciples of orthodoxy with the doings of its rejectors. He will find that the world owes little to scepticism. The splendid achievements of the mission-fields—Madagascar, the South Sea Islands, Africa, and many parts of Asia, were wrought by men of faith. It was faith, not doubt, that nerved the arm that struck down West Indian slavery. Your sceptics of the "W. E. B." school are usually powerful in everything but self-sacrifice. They can philosophise and theorise to any extent, but it must be in an easy chair, and surrounded with good cheer of every kind. Macaulay's sneer at the ancient philosophers who could descant on the virtues of poverty, with millions out at usury, is quite as well deserved by the moderns. It is astounding how little real goodness of any kind comes from the men of no faith.

No sorrow-stricken one ever thinks of going to an unbeliever for relief. It is to the man of faith and prayer that humanity turns instinctively when overtaken by storm or calamity. This I take to be an eloquent answer to the sceptic, and I respectfully submit the argument to the consideration of your correspondent.

The thing which steadied my feet when stumbling woefully on the dark mountains of disbelief was the life-walk of a saintly father and mother. There was much in orthodox Christianity which staggered my faith; but there was a something in the steady, consistent, self-sacrificing lives of those devoted ones, which staggered my unbelief a vast deal more. Hence my jealousy on account of the orthodox faith. I dread the demoralisation of a fussy sensationalism. The close-grained character which has ever been the strength of Evangelicalism in the past was not built up of mere pious gush and rhapsody, and it is worse than idle romancing to think that a really powerful Protestantism can be developed by such culture in the present day.

A. C.

[With the present letter this discussion must close.—
ED. Noncon.]

CYCLOPÆDIA OF NEWS.

At the council held by the Queen on Saturday, the Duke of Richmond, the Marquis of Salisbury, and Mr. Cross were present. Sir Richard Baggallay, Sir Richard Couch, and Mr. Cavendish Bentinck, were sworn in members of the Privy Council. Mr. Hardinge Stanley Giffard, Solicitor-General, was introduced to Her Majesty's presence, and received the honour of knighthood. On Sunday Her Majesty and Princess Beatrice attended Divine service in the private chapel at Windsor. The Rev. T. J. Rowsell preached.

Her Majesty is expected to reside at Windsor Castle till about the 17th of December, and then proceed to Osborne to spend the Christmas season in the Isle of Wight.

The Queen of Denmark, with the Princess of Wales and family and Princess Thyra, have gone to Windsor on a visit to the Queen, and will remain until after this day, the birthday of the Princess of Wales.

The infant daughter of the Duke and Duchess of Edinburgh will be christened at Windsor Castle on Dec. 15.

Mr. Disraeli visited the Queen on Thursday and again on Monday.

The Prince of Wales landed at Goa from the Serapis on Saturday morning, and was received with royal honours by the Portuguese authorities. Previously to landing the Prince of Wales was visited on board the Serapis by the Governor of Goa, who was accompanied by his secretaries and councillors. The concourse of people was immense. His royal highness was immediately conducted to the palace, and was escorted thence to view the monuments of Old Goa. In the evening the Portuguese Viceroy and Staff were entertained on board the Serapis at dinner.

The Prince of Wales in the Serapis arrived at Beypore on Monday, but did not land in consequence of the prevalence of cholera. The disappointment was very great. For nine years there has been no cholera reported in this district. The preparations were extensive and most costly all over the Presidency, and the ladies especially are disconsolate. After lunch the prince went up the river in a launch. The scenery was very pretty, but he was advised not to land. The Serapis afterwards proceeded on to Ceylon.

Sir John Glover is, according to the last letters

received from Ireland, recovering from his serious illness.

The statement of Mr. Ward Hunt's resignation, made by the *Morning Post* on Wednesday, is stated to be without foundation. Some minor changes in the Government may, however, be shortly expected.

The Right Hon. Stephen Cave, M.P., Her Majesty's Paymaster-General, is about to proceed to Egypt on a special mission. This mission has been undertaken by Mr. Cave at the instance of Her Majesty's Government only in response to the earnest request of His Highness the Khedive.

There was a great fall of snow on Friday and Saturday in Scotland. At Ballater it lay to a depth of nine to twelve inches.

The new Catholic Club which has been established under the patronage of the Duke of Norfolk, the Marquis of Ripon, the Earl of Denbigh, Lord Petre, and the O'Conor Don, M.P., in the room of the late Stafford Club, was opened on Saturday.

The Leeds Mercantile Bank has suspended payment. The liabilities are estimated at about £6,000.

Lord Denbigh, speaking at the opening of a homeopathic hospital at Birmingham the other day, expressed a wish to see similar institutions established in all the great centres of industry. He had himself practised homoeopathy during forty years.

The Mansion House Inundation Relief Fund had on Monday reached the sum of £12,500.

The Cheque Bank has issued a notice informing its customers that they need have no hesitation in continuing to use the cheques of the bank until the 22nd of January. If the bank should be reconstructed (in which case the business will be continued without interruption) due notice will be given.

The French Government have acceded to the request of the French Transatlantic Steamship Company to allow the vessels of their New York line to make Plymouth a port to call, both on their outward and homeward passages.

It was reported at the annual meeting of the English Channel Steamship Company that though the *Castalia* was not a financial success—which was owing to inadequate speed—she had solved the question of immunity from sea-sickness during the Channel passage. It was intended to make alterations with the view of increasing her speed. The meeting resolved that it was expedient to build another vessel on Captain Dicey's principle.

Mr. Stanfeld, M.P., presided on Thursday at an adjourned conference of metropolitan poor-law guardians, at which the law of settlement and removal was discussed. The Chairman expressed himself in favour of an amendment in the law, but was opposed to its abrogation, which he feared would lead to the nationalisation of the poor-rate.

On Sunday morning Mr. John Dodge, senior alderman of Launceston, attended the usual service at the Congregational Chapel. During the service, his daughter noticed that he looked strangely, but before she could reach him across the seat his head fell back and he expired. Death is supposed to have been caused by apoplexy. The event caused great excitement, and the service was stopped.

Once more we hear of an ironclad in trouble. This time it is the *Monarch*, which early on Sunday morning was on her way down the Channel to Vigo. It appears that, when off the Start Point, she came into collision with the Norwegian ship *Halden*, bound for London with a cargo of timber. To judge by the consequences, the collision must have been severe and proportionately perilous. The *Monarch* had her port quarter boat smashed, and two armour-plates started, in addition to receiving some minor damage; while the *Halden* has had her bows smashed, and is leaking largely. Both ships, at all events, have been compelled to put in at Plymouth for repairs, and the *Monarch*, it is said, will have to remain there eight or ten days. For that time she is disabled, and she follows the example of the *Iron Duke*.

Mr. and Mrs. Gladstone returned to Hawarden on Monday from Hickleton Hall, Doncaster, the seat of Lord Halifax.

We are glad to learn that the amount proposed to be raised as a testimonial to Mr. Joseph Soul (£1,000) has been exceeded. The fund, which amounts to £1,275. 12s., is now closed, and due notice will be given of the presentation.

It is announced that Mr. Matthew Seton will present himself as a candidate for the representation of East Aberdeenshire in the Conservative interest. Mr. Seton is a barrister of the Middle Temple, and the younger son of Sir William Coote Seton, of Pitmedden, Aberdeenshire. He is thirty-one years of age.

Mr. R. H. Hurst, who represented Horsham in the Liberal interest from 1865 to 1874, will, it is stated, contest the representation of that borough against Colonel Aldridge. The same candidates were before the constituency at the general election of 1868, and having each polled 380 votes, a petition was the result, and Mr. Hurst retained the seat.

On Thursday, during the course of an excavation at Pompeii made in presence of M. Laroche, a treasure of objects of gold and silver sufficient alone to form the glory of a museum were found. It consisted of a number of cups and plates of silver tazze, strigils, mirrors, vases, and moulds for sweetmeats of the same metal, together with ear-rings of gold and a purse of gold tissue containing money.

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"H. B. Reed." Next week.

The Nonconformist.
WEDNESDAY, DECEMBER 1, 1875.

SUMMARY.

THE purchase of the interest of the Khedive of Egypt in the Suez Canal dwarfs the rest of the week's news. Since the announcement of the proposed transfer, every morning paper has had an article daily upon one or other of the aspects of the subject, and the foreign press has been equally fertile of comment, and almost as favourable. Thus the *Journal de Paris*, which is supposed to reflect the views of the French Government, says that, as France is in no position to interfere in the East or elsewhere, she may consider herself relatively fortunate that Great Britain has purchased the Khedive's shares, rather than another Power which it is not necessary to name. M. de Lesseps himself, the constructor of the Canal, in a circular to the shareholders, characterises as "a fortunate event this powerful solidarity about to be established between French and English capital for the purely industrial and necessarily pacific working of the Universal Maritime Canal." From Berlin, we are told that the German press almost unanimously regard the purchase of the Suez Canal shares as a resolute, clever, and natural proceeding on the part of Great Britain. The *Nord* alone, of the leading continental journals—which of course reflects the views of Russia—is distinctly adverse to the arrangement, but it can only suggest that in the interests of all nations the canal shall be neutralised—by which we suppose it is meant, that no ships of war shall be allowed to pass through it.

It appears that so far as our Government are concerned, the transaction has not been completed. The shares in the Suez Canal have been purchased and paid for by the Rothschilds' firm, pending the formal approval of Parliament; and it is stated that the Legislature will be summoned somewhat earlier than usual in order that the subject may be speedily disposed of. It is just possible that by that time the entire Canal may have become the property of England—for the remainder of the shareholders will hardly be averse to accepting any tempting offer, should our Government be inclined to make one.

The news from the South-east of Europe is not satisfactory. It is of the last importance that Selim Pacha should speedily relieve the garrison of Gatchko, a considerable fortress beleaguered by the insurgents of Herzegovina, and greatly in want of provisions, and it is expected that a battle will be fought in the

neighbourhood in which some thousands of Montenegrins with artillery are expected to take part. Austria has protested against this violation of neutrality, which the Prince of Montenegro declares himself unable to prevent. The Servians also are with difficulty restrained from action; and the Court of Vienna is greatly troubled at these dangerous symptoms, which may bring serious complications. In an interesting letter from Constantinople, the special correspondent of the *Times* explains the views of General Ignatief, who has recently had an interview with the Sultan, and is as frank as Prince Bismarck himself. The Porte cannot subdue the rebellion, and Russia could easily provoke a general conflagration in Turkey, but shrinks from the responsibility, and prefers to wait the course of events. If the insurrection lasts till the spring there must apparently be some foreign intervention, and then the Eastern question will perhaps be really opened.

The French National Assembly yesterday read the Electoral Bill a third time by a large majority. During the week there have been fruitless attempts to modify the late decision in favour of uninominal suffrage, to which M. Buffet has offered a stout resistance. Neither the Government nor the Chamber being in haste, the election of seventy-five senators by the former—which is a most perplexing task—will not take place for some weeks, so that the dissolution must be deferred till March.

It does not yet seem certain whether there will be a prolonged winter campaign against Don Carlos, whose sway is now limited to the Basque provinces and Navarre. But preparations are being made with that object in view—indeed, several divisions are advancing—and it is thought that King Alfonso will proceed to the North on the 9th to place himself at the head of the army for what is hoped will be a final campaign. With this prospect before him, Don Carlos has issued a stirring address to his troops, which is said to have met with a cold reception by soldiers anxiously desiring peace. Meanwhile there have been political changes at Madrid. General Jovellar, having to take part in the coming conflict, is now replaced by Canovas de Castillo, the Liberal statesman and friend of the King, and the Government are expected shortly to issue a decree convoking the Cortes.

The Finsbury school board election took place on Monday, and has resulted in the triumphant return of the Rev. Mark Wilks, who received 3,511 votes out of the 10,053 polled on the occasion. Lord Francis Hervey, the champion of the educational views of the National Society, though second on the poll, was far behind the successful candidate; the Nonconformist minister beating the High-Church nobleman by 777 votes. The result of this election is as gratifying as it is important. It is an emphatic endorsement by a great metropolitan constituency of the policy of the London School Board, at a time when the manœuvres of Canon Gregory and his clerical colleagues are seriously obstructing its benefical action. The contest gradually narrowed itself to a question of confidence in that board; and looking at the distribution of votes on personal and local grounds, the verdict of Finsbury has been decisive—a majority of the supporters of Mr. Surr and Mr. Bolton being probably favourable to the course pursued by the board. That body will, we doubt not, be greatly encouraged by the result. They have gained a valuable working member, familiar with the educational problem in its most practical form, and whose eloquence, highmindedness, and fearless candour fairly bore down all rival claims. Mr. Wilks was, we believe, well supported by the Nonconformists of the borough, but we can hardly err in saying that he was *par excellence* the favourite candidate of the working classes, who worked and polled strongly in his favour.

We have no space to advert to the other domestic events of the week, not the least interesting of which is the appearance of Dr. Moffat in Westminster Abbey yesterday afternoon, to give a lecture on his missionary experiences in South Africa.

ENGLAND AND THE SUEZ CANAL.

EUROPE was startled last week by the announcement that the British Government had purchased for four millions sterling the proprietary interest of the Khedive of Egypt in the Suez Canal. The comments of the English press in reference to the transaction have been universally gratulatory. Those of the continental journals have signified general approval, though a spice of jealousy may be discerned in the remarks which have appeared in the French papers. This is not to be wondered at. The

scheme was of French origin, and was consummated largely through the agency of French capital. It can hardly be a matter of surprise that some petulance should be evinced upon seeing the control of the canal fall into English hands as soon as the work proved to be a success.

It is not at present clearly apparent whether the purchase referred to was the result of political foresight or of accident; whether, in view of the ripening of possible complications in relation to Turkey, the action now taken had been looked forward to as the key which should unlock the Eastern difficulty, or whether the suggestion was due solely to the pressing financial troubles of the Khedive. It may have been brought about in either way. We know that His Royal Highness the Prince of Wales was welcomed at Cairo by the ruler of Egypt but four weeks ago. We know that for over three weeks the negotiations were pending which resulted in the purchase of the shares. It is just possible that the visit of the Prince of Wales may have been made the opportunity of hinting to his host that an offer such as that subsequently made by him would be favourably considered by Her Majesty's advisers. But, be this as it may, our political sympathies are not of that severely partisan type that we cannot recognise in the action of a Government, with whose policy we are usually at variance, whatever is praiseworthy. Nor do we grudgingly acknowledge and admire the foresight which led the way to the negotiations (if they deserve the credit of it), or in any case the true statesmanship which urged Her Majesty's Ministers to seize with promptitude a golden opportunity which might easily have eluded a more timid grasp.

The event—for it is really the most important event of the present decade—seems to us a propitious one, both politically and commercially.

Politically, it augurs that our Government is not without a policy upon the Eastern Question. Without giving a word of offence to any of the possible rivals for supremacy in Turkey, England now stands committed to a well-defined line of action. She has severed herself by one bloodless stroke from all the complications of her old traditional policy in the East. The safety of her Indian Empire no longer rests upon a basis which a political earthquake in Europe might at any moment shatter. She may henceforth hold the road to it in her own hands, aided by an ally whose greatest interest is to be true to her. England's interest in Constantinople was born only of the necessity of protecting our Indian possessions against the gradual encroachments (or supposed encroachments) of Russia. That is now substantially secured by the command she has obtained of the Suez Canal. It is a great satisfaction to believe that this event will not only tend to secure without question the safety of our communications with India, but will be an advantage to the world in general. It is often said that our influences upon European opinion has vanished. The opinions now expressed by continental papers utterly belie that conclusion. For the most part they hail the action of our Government in this matter as having secured a benefit not to England only, but to the civilised world. This country will now be the trustee of a great highway for the benefit of all nations, because it is understood and in some cases said—by the European press, that this country has no sinister aims in obtaining a paramount interest in the Suez Canal, and no desire to deprive other countries of the advantages she has secured for herself.

The rights we have acquired in Egypt are of a commercial character, it is true, but are of such importance as to entitle England to remonstrate with any Power whose action might be regarded as seriously inimical to her interests. Her right to do so, moreover, has been purchased in the open market, not gained by conquest, bloodshed, or intrigue. So far as the Eastern Question (as it is called) is concerned—that is, the ultimate disposal of Turkey in Europe—England may now stand aside and leave the European Powers to settle it amongst themselves, as best they may. Possibly, she may become in a great measure a friendly arbitrator, by whose intervention complications may be overcome without bloodshed. Her long acquaintance with the details of the question will eminently fit her to advise and lend weight to her monitions, when once she shall have assumed the rôle of a disinterested spectator.

With reference to the commercial aspect of the matter, there does not seem to be any reason to commiserate Mr. Disraeli. He has gained a great political advantage, and secured our maritime ascendancy in connection with India, without any serious pecuniary sacrifice—and in doing so has indirectly increased, though only to a limited extent, the value of all Egyptian securities, a large proportion of which are

held by English capitalists. Let us, for a few moments, consider the bargain *per se*. The original stock capital of the company comprised 400,000 shares of 20*l.* each, making in all 8,000,000*l.* Of these the Khedive owned 177,000. So that in purchasing them for 4,000,000*l.*, a premium of about 2*l.* 12*s.* has been paid upon each 20*l.* share, or nearly 13 per cent. The tonnage passing through the Canal has been as follows:—

	Vessel.	Tons.
In 1872	1,082	1,439,000
In 1873	1,173	2,085,000
In 1874	1,964	2,424,000

The increase of tonnage in 1873 was thus 45 per cent. over that of 1872, and that of 1874, 16 per cent. over that of 1873. It is stated that the increase of the current year over that of 1874 is still greater. The rate of charge per ton is ten francs, so that the gross revenue, based upon the tonnage even of 1874, would be 2,424,000 francs, or a trifle over 1,000,000*l.* If the traffic has increased during the current year in a still greater rate as has been represented, the gross revenue for 1875 should be nearly 1,200,000*l.* Deducting 250,000*l.* for working expenses, 950,000*l.* would remain for distribution amongst its stock and shareholders.

It must not be supposed, however, that this entire sum is available for division amongst the original stockholders. In the prosecution of their enterprise it was early found that the original subscription of 8,000,000*l.* was not adequate. According to the *Daily News*, a further 6,000,000*l.* was obtained at 5 per cent., repayable in annual instalments, which should extinguish the debt (capital and interest) in a certain number of years. According to the *Times*, preferential shares were issued to the amount of eight and a-half millions. Which ever it may be, it seems to be understood that a payment of something less than 500,000*l.* annually for a certain number of years will gradually extinguish the liability. There will remain, therefore, about 450,000*l.* as the net revenue for division amongst the proprietors, the promoters, and the Egyptian Government.

Of this, the stockholders are entitled to 71 per cent., the Egyptian Government to 15 per cent., and the promoters and administrators, 14 per cent. This would leave £319,000 available for distribution amongst the original stockholders, or about 4 per cent. upon their investment. Such would have been the apparent dividend-bearing capacity of the property which our Government has purchased at a premium of 13 per cent. The interest on their investment, had they been on the same footing as other stockholders, would therefore have been about 3*½* per cent., or about the same rate as they could borrow at. But their bargain is rather better than this. It is modified by two conditions. Firstly, the concession granted to the company is terminable in ninety-nine years. As respects the 177,000 shares now transferred, it is made perpetual. Secondly, the Khedive having, when the company was in pecuniary difficulties, foreborne his right to dividends for twenty-five years as an assistance to the company, he becomes liable to the British Government for interest on the £4,000,000 at 5 per cent. for the remainder of that term. There is very little doubt that by the time the Government will be entitled to dividends (which will be in nineteen or twenty years) the property will be worth much more than it is now, and that the preferential shareholders having been to a considerable extent paid off, the dividend-bearing capacity of the stock will warrant a far higher premium being paid than 13 per cent.

It would be foolish to shut our eyes to the importance of the transaction. It means more than at first sight appears. It means that Ismail Pasha elects to trust himself in view of future complication to the tender mercies of England rather than to those of France, or of his present master, the Sultan. It means that England has in a measure responded to his overtures; that henceforward her interest in European politics will be centred in and around the North-Eastern part of Africa, instead of the Bosphorus. It means that in future the sudden death of the "Sick Man" will have no terror for us, will leave us in the midst of no such political complication as it would have done ten years ago. It is a fit emblem of Britain's future progress which must henceforth be made through the avenues of commerce, each step endorsed by a people who, in the main, love justice, and respect the rights of other nations. The control of the road to India, not as a monopoly, but for the world, is all that England wants. And we may be thankful it has been attained without recourse to any of those means which so often attend the acquisition of such important national rights. England has no cause to blush, nor has any other nation cause for fear or distrust.

THE ANTI-EDUCATION DEPARTMENT.

In his recent speech at Bradford Mr. Forster referred to various objectionable proposals which he expects to see advanced next session in regard to public elementary education. And after showing their mischievous tendency, he closed that section of his address with these significant words:—"I am very glad that the Act was so framed that none of these things could be done without an alteration or amendment of the Act—not one of the things I mention could be done by an alteration of the Education Code. A great many of you will not perhaps be sufficiently behind the scenes to know the meaning of my saying this. It has a good deal of meaning." Now we cannot pretend to be in any sense "behind the scenes." But the open action of the Education Department supplies a very luminous commentary on the above words. Indeed, we are not at all sure that Mr. Forster did not speak too confidently when he rejoiced in the impotence of the Department. One of the proposals on which he speculated was that of the introduction of sectarian catechisms into the ratepayers' schools. But if Dr. Rigg is right in the letter to which we recently called attention, that is already accomplished without any fresh legislation whatever. The parson of the parish has only to make over his school to the school board, reserving to himself the use of the building up to ten o'clock every morning, and the trick is done. The school really opens at nine; and though the parson cannot avail himself of the compulsory bye-laws of the Board, he has compulsory bye-laws of his own which are quite as effective. Again, another of the proposals which was described as still more visionary, was that of allowing subscription to a denominational school to excuse the payer from the school-board rate. Yet this is substantially what has actually been done in all those districts—and they are probably not few—where an undertaking on the part of a few sectaries to build a denominational school has been allowed to neutralise the wish of the majority of ratepayers for an elective board.

But Mr. Forster was quite right in insisting that the spirit of the Act was wholly against such proceedings, and that they could only become possible by an evasion of its letter. It is very cheering to find that he has all along regarded the measure which he more than any man ought rightly to understand, as establishing a transitional state of things—a struggle for life between national and sectarian education, in which the law of the survival of the fittest was from the beginning seen to be on the side of Board schools. This is scarcely the interpretation that has hitherto been put upon the Act. But if any man has the power to enforce that interpretation, it is the right hon. speaker; and we heartily welcome any signs of a determination on his part to do so for the future. We are the more anxious about this because the present Education Department seems determined that clerical schools shall last for ever; and having the power to do so it, moulds the conditions of the struggle for life according to its wishes. Left to themselves in any given area, a tribe of lions would speedily improve off the face of the earth a competitive tribe of asses. But human ingenuity could easily alter the conditions of the struggle so as to secure the weaker side. If, for instance, the springs where the more formidable beasts come to drink, were habitually drugged, the latter might be prevented from exerting their natural strength. And if hunters on the watch were to extract the claws and break the teeth of the young cubs, the process of "levelling down" would give a very good chance to the foals of the competing race. Now this is precisely the policy which the present Education Department is persistently following out in its efforts to protect sectarian schools from their threatening competitors.

The rivers of national instruction are poisoned at the source. The enormous preponderance of sectarianism in the training-colleges, which it is a mere mockery to call "voluntary" institutions, drags the very springs of knowledge. The young teachers, who are only grudgingly allowed to take Board schools at all, come forth from these seminaries impressed with the notion that their chief end in life is to propagate the views and second the efforts of the clergy. And, even if they are attracted to Board schools by higher pay, it requires years to dissipate the suspicions and distrust with which their clerical instructors have imbued them. Thus the Boards are at the outset placed at a disadvantage by being compelled to work with instruments specially moulded to the purposes of their opponents. But perhaps the very worst instance of the obstructive policy pursued by the Department in its dealing with Board schools is that which has just been

made public in the proceedings of the Boards for London and Plymouth. We have already briefly alluded to this matter. But it requires a much fuller explanation than we were able to give to it at that time. And every true friend of education will at a glance perceive its vital importance.

Whatever may be thought of the "pupil-teacher" system as a means for training future masters and mistresses, it has long been felt that, if we regard only the interests of the children, it is the weak point of our public elementary schools as a machinery for instruction. For years past there has been a general chorus of complaint on this point from H.M.'s inspectors of schools. With scarcely a single exception the printed reports which refer to this subject at all describe these pupil-teachers as not only inefficient instructors, but as exceedingly backward in their own education, and wretchedly prepared for college training. Nor is this to be wondered at when it is remembered that all the teaching which they receive is only one hour a day from the head master or mistress of their own school. That at least is the regulation quantity, and few, indeed, are the instances in which it is exceeded. But even this is not the worst. A master may have four or five pupil teachers all at different stages of advancement. One may have scarcely mastered the simplest elements of arithmetic, another is learning decimals, a third simple equations. In all other subjects they may be similarly unequal. But no matter; they must all receive their lesson within the hour set apart. Does it not stand to common sense that teaching given under such conditions must be miserably imperfect? Now the collection of a number of schools under one Board served to offer the opportunity of effecting at least some slight improvement. The pupil teachers of the same standing and attainments might be united in classes at some convenient centre, and the different subjects of instruction be divided among the various masters according to their special capabilities. This is the plan which the Boards for London and Plymouth have wished to try. There is nothing, absolutely nothing, in the Act of 1870 or in the "Code" to prevent it. But it happens that the indenture by which pupil teachers are bound technically requires one hour's instruction each day to be given by their head teacher. This was obviously intended not to limit the instruction given, but to secure at least a minimum. The Boards concerned have therefore asked that the terms of the indenture might be altered, and, meanwhile, a liberal interpretation be put upon them. There is only one possible objection to this. The denominational schools are scarcely in a position to do the same thing. But "behind the scenes" that objection is all powerful. Nay the Department has had the hardihood to tell the School Board for London that "it would be contrary to the express provisions of the Act of 1870 to give any special advantage (by the terms of the memorandum of agreement) either to the managers or pupil teachers of any one class of schools." It is to be observed that the Boards concerned never asked for any "special advantage" for themselves. They want liberty for all school managers alike to inaugurate a better system. But what the department means is—that no Boards, however spirited and enterprising shall achieve for themselves any improvement which the old-fashioned and wretchedly organised sectarian schools cannot follow. Officialism and red tape may gain their little victory for the moment. But let the Boards be of good courage. Public opinion is with them, or will be when the case is understood. And if on no other subject, assuredly in defence of the ratepayers' right to improve their own schools, the Liberal party will have one mind and one heart.

NONCONFORMITY AT WESTMINSTER ABBEY.

(From the *Daily News*.)

For some years past the recurrence of St. Andrew's Day has been marked in Westminster Abbey by the holding of special services in behalf of foreign missions. On Tuesday the custom was duly observed, and was made specially memorable by the circumstance that the evening lecture was delivered by the Rev. Dr. Moffat, the eminent missionary in South Africa. The two preceding lectures were delivered by Mr. Max Muller and Principal Caird, of Glasgow. As being the first time that a Nonconformist minister had officiated in Westminster Abbey, the event created much interest, and lost none of its importance by the remarkable sermon preached in the afternoon by Dean Stanley.

The dean took for his text two verses, one from the Old Testament, and the other from the New. The first was from the 45th Psalm, and ran thus: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." The second was the 16th verse of the 10th chapter of

the Gospel of St. John:—"And other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one shepherd." Thus the verse runs in the ordinary translation, but the dean preferred the word "flock" in place of fold, and used it throughout his discourse. Referring to Mr. Forster's recent address at Edinburgh on "Our Colonies," the dean observed that the right hon. gentleman had set himself the task of considering the question, "What were to be the future relations of the Mother Country to the Colonies?" The dean proposed to follow the same course, with this difference: that the empire of which he had to speak was a spiritual empire, and the question he would consider was what ought to be the policy of the Church of England towards fellow-Christians separated from it on matters of form. There were, he said, three courses open to the Church. There was the policy of abstention and isolation; there was the policy of extermination or absorption; and, thirdly, there was a middle course, avoiding abstention and not aiming at absorption, which consisted of holding friendly and constant intercourse with Christians of other churches, earnestly and lovingly endeavouring to create as many points of contact as were compatible with holding fast the truth. In the course of his sermon he said that if some of the extreme Nonconformists, desirous of wrapping themselves in the mantle once worn by Churchmen, and possessed by a love for uniformity so exaggerated that they would tear down ancient institutions and reduce all churches to the same level, there was no reason why Churchmen should return evil for evil and repay contumely with scorn. There was a nobler mission for Christians than that of seeking to exterminate each other, and a higher object than that of endeavouring to sow the seeds of vulgar prejudice either against new discoveries or ancient institutions.

Dean Stanley preached his sermon within the chancel, and it formed part of the customary afternoon service of the Church of England. Dr. Moffat delivered his lecture in the nave, its simple preface being the singing of the missionary hymn, "From Greenland's Ioy mountains." On both occasions the respective portions of the abbey building were crowded, though of course Dr. Moffat, speaking in the nave, had the larger congregation. The distinguished pioneer of missionary labour in South Africa is now close upon his eightieth year, but he seems to have thriven upon hard work, and last night showed no signs of physical weakness. His full, rich voice, musical with a northern accent, which long residence in South Africa has not robbed of a note, filled every corner of the long aisle, and no section of the vast congregation was disappointed by reason of not hearing. Wearing a plain Geneva robe with the purple hood of his academic degree, Dr. Moffat stood at the lectern, which is situated not many paces from the grave where his friend and son-in-law, Dr. Livingstone, lies. Dean Stanley was one of the many clergymen present, and occupied a seat just in front of the lectern. Dr. Moffat began by protesting that he was very nervous because, having been accustomed for fifty years or more to speak and teach and preach in a language altogether different from European, he had contracted a habit of thinking in that language, and sometimes found it momentarily difficult to find the exact expression of his thoughts in English. "If I might," he said, with a touch of dry humour that frequently lighted up his discourse, "speak to you in the Bechuanas tongue I could get along with ease. But, however, I will do what I can."

The lecture resolved into a quiet, homely, and exceedingly interesting chat, chiefly about the Bechuanas, with whom Dr. Moffat longest laboured. Among that people at the present time, he said, now a printed book once was regarded as the white man's charm, thousands are able to read and treasure the Bible as once they treasured the marks which testified to the number of enemies they had slain in battle. Peace reigns where once blood ran, and over a vast tract of country civilisation is closely following in the footsteps of the missionary. Dr. Moffat concluded a simple address, which had been followed with intense interest by the congregation, by an earnest plea for help for foreign missions. "If every child of God in Europe and America," he said, "would give something to this mission, the dark cloud which lies over this neglected and mysterious continent would soon be lighted, and before many years are passed we might behold the blessed sight of all Africa stretching forth her hands to God."

Under the quaint title of "Wills of their Own," Mr. William Tegg is going to publish a collection of eccentric wills, and of the results of the vagaries of testators. The story of the will of Lord St. Leonards is of course told, and Mr. Foley's will is also mentioned.

The late Mr. Wynn Ellis leaves his magnificent collection of paintings by the old masters to the National Gallery.

Messrs. Cassell, Petter, and Galpin, in view of the widespread interest aroused by the Prince of Wales's visit to the East, are about to issue, in monthly parts and weekly numbers, an illustrated "History of India," uniform in style and price with "Cassell's History of England." With Part I. of this work, ready on the 20th of December, will be issued as a presentation plate a life-like portrait of the Prince of Wales.

Literature.

EDWARD WHITE'S "LIFE IN CHRIST."*

Some thirty years ago the author of the present volume published a work, with a similar title, and having substantially the same end in view—the defence and illustration of the doctrine of "Life in Christ" only, or as it is more popularly, though inaccurately termed, the doctrine of annihilation. Mr. White's new book, however, is not a reproduction of the old, for with the exception of a few pages here and there, he has rewritten and revised the entire argument, adding to it a fulness of detail, specially in its scientific aspects, which the changed conditions of modern thought seem to demand. The result is—notwithstanding occasional indications of haste in writing, and a repetition, in some chapters, of lines of argument which had been traversed before—a work which, for many years to come, will remain the *magnum opus* on the subject of immortality through Christ alone, and will furnish both the defenders and assailants of that doctrine with the principal arsenal from which they will draw their weapons. The thoughtful portion of the Christian public, whether they agree or disagree with Mr. White in the conclusions he seeks to establish, will feel the obligation under which he has laid them by this careful and exhaustive discussion of a theory which, whatever its moral difficulties—and of these we shall speak presently—does not labour under the tremendous difficulties of the doctrine of the everlasting suffering of the lost. But it is probably to those whose minds are in suspense on this great subject, or who have abandoned all speculation on it as hopeless, contenting themselves with the affirmations of Scripture concerning the future state of the wicked, and leaving that future itself to resolve the mystery, that Mr. White's book will be most useful. For those who shrink equally from the extreme, on the one hand, of a universal restoration of all men to the life and favour of God, and on the other, of an eternity of suffering for the impenitent in hell, may find in the argument of these pages a *via media* that may afford a resting-place for a faith which, if not wholly bright, may be chequered only by the shadows cast upon it by the realities of the eternal world.

Mr. White's theory—we should do him more justice if we said his summary—of the teaching of Scripture is briefly this, that the supreme purpose of the Incarnation of God in Christ was to confer on man the immortality he had lost by his sin. In support of this, he mainly relies on the unbroken uniformity with which the Scriptures, both of the Old and of the New Testaments, assert life to be the everlasting portion of the righteous, and threaten death as the final punishment of the wicked—an argument which, so far as the words of the Bible are concerned, we honestly admit seems open to no satisfactory reply. The popular notion of the immortality of the soul, on which the orthodox doctrine of the future state is built, Mr. White further maintains to have no foundation either in philosophy or theology, being alike undemonstrable by the reason, and unprovable from Scripture—an assertion which, we are inclined to think, those who assail Mr. White's conclusions will find it easier to deny than to disprove. The true account of man is this: he was "originally created for an immortality conditional on obedience to God"; but "came under the law of death by sin," and it is "the object of eternal love in redemption to 'create him anew' in the image of the Everlasting, by regeneration of nature, and by a resurrection from the dead" (p. 14.) Finally, there will be a resurrection of the just and of the unjust, when their spirits which have survived the dissolution of the body shall be re-united with the body, and the just shall be made partakers of the "power of an endless life"; whilst the unjust, after more or less penal suffering in hell, shall suffer "eternal destruction from the presence of the Lord." Such, omitting minor details which do not affect the argument, is the doctrine Mr. White propounds for our acceptance as the teaching of Scripture.

It would be manifestly impossible in the limited space of a newspaper review adequately to discuss all the great questions that are here raised; we must, therefore, content ourselves with briefly indicating the points in which Mr. White's reasonings seem most open to criticism.

And, first of all, we fail to gather from his statements wherein the original condition of man differed from that of the brutes.

* *Life in Christ. A Study of the Scripture Doctrine on the Nature of Man, the Object of the Divine Incarnation, and the Conditions of Human Immortality.* By EDWARD WHITE. (London: Elliot Stock.)

Unless we have failed to catch his meaning, he refuses to allow of any difference *in kind* between man and the lower animals; for although he admits there are certain elements in man's nature not found in theirs, he says (p. 100) the phrase *living soul* was used by St. Paul of the first Adam "not to distinguish him from the rest of the creation, but to mark his place as a member of that animal world whose intellectual faculties partake of the perishableness of their organisations." Even spirit man "shares with all animated natures, although they do not bear the image of God" (p. 103). Now this doubtless fits in admirably with Mr. Darwin's speculations on the "Descent of Man," but we do not see how it is possible on this theory to explain those higher elements summed up in the words "Let us make man in our image," and with which, as Mr. White acknowledges, man was originally endowed. If we take Mr. White's own explanation of the "image of God" as signifying—(p. 101)—"his capacity for understanding God and His works, his capacity for sovereignty, his moral uprightness, and his designed destiny to an immortal life conditional on obedience"—an explanation surely inadequate—still we ask, is all this merely a difference in degree from the capacities of the brutes, and not rather a difference in kind? But if it be the latter, and Adam was not merely the superlative degree of the order of primates, but was endowed with a nature as different from theirs as "the image of God" is different from the image of a brute, then we ask whether this difference in man's nature might not be that which served to mark him out as "a member of that animal world whose intellectual powers partake of the perishableness of their organisations."

Mr. White's own statements on the subject do not help us, for notwithstanding his assertion that "there is no word descriptive of man's inner nature which is not also used (in the Old Testament) to describe that of the animals" (p. 103), we find him, on pp. 37, 38, arguing for man's "specific difference"; his "generic difference" from the animals, and on p. 301—although we have just read that man shares "spirit with all animated creatures, although they do not bear the 'image of God'"—we read these words, "May it not be that the *δοκητα* of every man includes body, soul, and spirit, the spirit standing for all that part of man's nature which is superior to the animals—his moral and religious being?" Precisely, but then it is just that part of man's nature which is "superior to the animals" for which we find no room in Mr. White's theory, but for which there does appear ample room in the theory of the immortality of his nature.

It is impossible, however, to discuss a question like this of the original condition of man without reference to the light recent scientific discovery and speculation have cast upon it, and Mr. White accordingly devotes one chapter to this subject, but he appears to us to underestimate the strength of the evidence for the development of man from the lower animals and for his remote antiquity. We are far from believing that either doctrine, if ultimately accepted as true, would be found to be necessarily in conflict with the Scripture records, but we should be glad to see, in a subsequent edition of Mr. White's book, a more complete and exhaustive discussion of the problem of the origin of man; and the more so, as the entire scheme of human redemption is implicated, more or less closely, with the substantial veracity of the narrative of the Fall as contained in the Book of Genesis. It may "not be necessary," as Mr. White says (p. 95), "to deny that there may have been previous human races upon the earth," that is, previous to Adam, "as there had been previous animal races," but we should like to see how such an admission, touching the core of the whole difficulty of the reconciliation of the Book of Genesis with modern paleontological research, could be justified by one who thoroughly accepts the former as part of a Divine revelation to man.

But the permanent strength or weakness of Mr. White's argument will depend mainly not on its scientific value, but on its moral relations to man and to the Divine government of man. There can be no question that the orthodox doctrine of the eternal suffering of the wicked in hell—however the gross and crude form it took in mediæval theology be softened down or spiritualised—is laden with moral difficulties which no other evangelical doctrine has to bear. Its wide-reception by the great majority of Christian people is due not to their thinking, but to their refraining from thinking about it, for as John Foster once said, "The more it is believed, the less it can be believed"; and the slow but silent disintegration of the belief which has undoubtedly been going on during the past quarter of a century, has been due far more to the awakening of the Christian consciousness to the pressure of the tremendous strain such a

belief makes on all faith in the Omnipotent Love, than to any argumentative assaults it has had to encounter. We may concede, therefore, all that Mr. White urges again and again in these pages of the difficulty and impossibility of any real and vital belief in the endless duration of the suffering of the lost.

But we very much doubt whether in his desire to emphasise the trial to which such a doctrine puts our faith in the living God, Mr. White has not underrated altogether the moral difficulties involved in his own doctrine. He claims it, indeed (p. 498), as a "positive gain to practical trust in God, to discover in the Scripture a doctrine on immortality which occasions none of the difficulties just described" (the italics are ours)—that is, the difficulties of the orthodox creed—"and appeals to none but noble motives." He says, "it is simply an immeasurable gain to the practical influence of faith over our lives to possess doctrine which is not incredible by the moral faculty." A little farther on (p. 520) we read that "what is needed is the proclamation of a future remediless punishment, which carries its own credentials along with it. . . . and shall leave no room for moral speculations on its injustice and improbability." It is here we join issue with Mr. White. Leaving out of the discussion the testimony of Scripture, we altogether fail to see how the theory of the final destruction of the wicked "leaves no room for moral speculations on its injustice and improbability." It may leave, and probably does leave, less room for such grave questionings than the doctrine of everlasting torment, but it certainly does not succeed in closing the door against the intrusion of all doubt whatever. For what, according to Mr. White, does it ask us to believe?

Its first assumption is a grave difficulty; for, although it assures us that the soul of man is not immortal, and that "the true idea of death is the breaking up of the human monad," and that "when the complex man is dissolved,"—that is, when the union between the body and the soul ceases—"he is dead" (p. 106), and therefore, so far as the unsaved are concerned, this ought to be the termination of their existence; yet, in order to meet the unpardonable declarations of Scripture containing the resurrection of the unjust as well as of the just and of the punishment of the wicked, it is compelled to assume that after death the soul still survives, to be ultimately united again to the body at the resurrection of the dead. If we ask why should this mortal soul, bereft of "life in Christ," survive all; the answer is, it is "exclusively" due to "the operation of redemption, with its graces and corresponding penalties"—"to the entrance of the new system of probation and judgment" (pp. 130, 131). But then not only does death not mean death in such an event—the objection Mr. White unceasingly urges against the orthodox creed—being consistent with the survival of the soul and its future reunion with the body, but the result is that the redemption of the world by Christ has actually multiplied indefinitely the "wages of sin." But for it, death here would have been the end of every evil life, its final extinction, instead of which "the true idea of death," "the breaking up of the human monad," turns out to be false, for the soul survives, awaiting its reunion with the body, in order that the reconstituted man may be beaten with "few" or "many stripes," and then be destroyed eternally in hell. We ask very seriously can Mr. White mean that there is "no room for moral speculation on the improbability"—we say nothing of "the injustice"—of a procedure like this?

Still less can we understand how a doctrine which Mr. White himself admits gives such an "awful view of man's condition" as this: "The millions of God are perishing on the brink of doom; imagining themselves possessed of indestructible being, they are but phantoms dancing on the edge of that precipice beneath which is the gulf of oblivion, the everlasting death in hell" (p. 362) can be said "to occasion none of the difficulties" involved in the orthodox creed. Did not Mr. White's own falter when, in thinking of the lives of thousands, of whom his words, if true at all, must be true, he wrote:—

The New Testament doctrine on the future punishment of obstinately impenitent men is that they shall be "blotted out from under heaven," and finally perish under inflictions corresponding with their sins. A doom more credible, indeed, than that of endless existence in misery, but in another aspect not less awful—for what can be imagined more tremendous as the issue of an evil life than to have incurred a death which shuts the sinner out of the universe for ever, by driving him into the abyss of destruction! The horror of capital punishment on earth is the best representation of such a doom, though offering but a feeble image of the catastrophe when a soul is to "die in its sins," and undergo the final stroke of extermination as an enemy of God." (Pp. 404, 405.)

And all this—the personal suffering of the sinner of a dread punishment, indefinite both in its duration and amount, and his final destruction in hell—is due “exclusively” to the “operation of redemption,” but for which his death here would have been the end of all. And we are told this leaves us “no room for moral speculation on its injustice and improbability.” We do not wish to be misunderstood. We do not object to Mr. White’s theory because of the difficulties it imposes on our faith—analogous moral difficulties press upon us already in this life—but we contend that to urge the acceptance of the doctrine of “Life in Christ” because it is unencumbered with any of the dark problems that perplex the orthodox faith is to revolt both our reason and our conscience. To say it lessens the darkness may be true, but to say it removes it altogether is utterly untrue.

We had marked other points of criticism in the course of Mr. White’s arguments, some of them subsidiary to its principal issue, but our space is so nearly exhausted that we can only pass them by with the briefest notice. We are somewhat surprised, for example, to find in one whose theological thinking is generally so fresh and broad, an adhesion to the Calvinistic theology, one of whose fundamental positions this book assails, in those points where we should have expected Mr. White to differ most from it. His definition of justification (p. 245) and of the imputation of the righteousness of Christ to the believer are as rigidly “forensic” as Calvin himself could desire, whilst his conception of the relation of the sin of Adam to his posterity appears to us to involve many of those moral difficulties of belief which in other parts of his work he so cordially assails. Mr. White does not hesitate to account for the death of infants and young children by a hypothesis which to us is simply morally impossible of belief; that they die “through the reckoning to them of the guilt of their ancestor in its consequences.” (P. 117.) How far these last words may modify the meaning of the word “guilt” we do not know, but if Mr. White may be taken as his own expositor, we fear very little, for on p. 247 he declares without limitation that the sin of Adam was imputed “to the whole race who sinned in him and died in him.” And this is part, and according to Mr. White an integral part, of a theory which is to “leave no room for moral speculations on its injustice or improbability.” Whether the structure of Mr. White’s mind leads him to compensate his fearless departure from the usual doctrine of the destiny of the wicked by an intenser adherence to orthodox theology wherever that adherence is possible, we do not presume to affirm; but in nothing—not even in the doctrine of the eternal punishment of the lost—has Calvinism more undermined its own hold on the conscience and intellect of the Church than by the very doctrine that Mr. White here endorses—that it was possible for an infinitely just God to impute to the posterity of Adam the guilt of a transgression in which they had no moral part, and for which no human being has ever repented. And can that be sin for which the soul refuses to repent?

The testimony, too, of the Anti-Nicene Fathers on the subject of man’s conditional immortality is too wide a subject to be examined here. We think, however, that Mr. White’s assertion, if a little too strongly worded, not unfairly represents the general drift of their teaching, “that although they have sometimes spoken the philosophic or popular language, their deliberate and final teaching is strongly in support of the unpopular, but apostolic doctrine, of conditional immortality.” But the question arises, even if their testimony be in its support, what is its real value after all? We should reply, just as much, or just as little, as their almost uniform teaching of the doctrine of baptismal regeneration.

We have noted one or two minor inaccuracies in Mr. White’s paper which he will do well to correct in a future edition. Among them are the derivation of “atonement” (p. 265) from *at-one-ment*, an etymology abandoned by nearly all philologists now, in favour of the far more probable origin of the word from “at-tone,” to “attune,” or to “harmonise” two instruments in discord; the insertion in the translation of Romans viii. 1, of the very doubtful words, “who walk not after the flesh, but after the Spirit;” and the statement in the note to p. 426 that the reading “the only begotten God” in John i. 18, in place of “the only begotten Son,” “is necessarily to be rejected according to the most important existing Greek manuscripts”—a statement which, in face of the reading of the Codex Sinaiticus, and of Professor Lightfoot’s opinion, is at least very disputable. The note on p. 108 is slightly inaccurate. The letter in the “Greyson’s Letters,” on the impossibility of testing Adam by the ten commandments was,

we believe, struck out of all editions after the first. But these are slight matters.

We should, however, be sorry, by any criticisms we have offered on the principal argument of Mr. White’s book, to be supposed to undervalue its genuine and lasting value. With the exception of a certain tone of dogmatic positiveness which is almost inseparable from minds that think strongly on any subject, and a slight weakness for ecclesiastical martyrdom as the price of his deviation from the common faith—of which the Preface to this work is the worst example—we have nothing but the sincerest gratitude to offer to Mr. White for his work. We have endeavoured to indicate some of the difficulties his theory starts in the minds of those not yet convinced of its truth, but that this volume is a thoroughly honest, able, and reverent endeavour to solve one of the great problems of the Divine government of the human race, and to solve it mainly by a careful induction of the teaching of Scripture, no one who carefully reads it will ever doubt.

MR. LONGFELLOW’S NEW POEMS.*

We fear there are few readers of Longfellow who will not feel disappointed with the poem which gives its name to this volume. It looks like an early poem which the poet had begun to revise carefully, but had never been able to finish the revision. It is anything but classic in execution, though classic in theme. It is based on the old Greek legend, but the poet ventures on some variations, which we cannot bring ourselves to think are improvements, and force and fire are somehow sadly wanting. The gods and goddesses have fallen from their high estate, and actually talk now and then in a kind of lame prose, which is measured out into length—which device cannot make us accept some of them as iambic pentameters for which they are apparently meant. Take these two specimens:—

As a pledge
Of reconciliation they have sent to thee
This Divine being, to be thy companion.

And again:—

Upon the ground I saw a fallen nest
Ruined and full of rain; and over me
Beheld the uncomplaining birds already
Busy in building a new habitation.

Now and then, however, we do come on a fine and original passage, as in this:—

I hear the trumpet of Alectryon
Proclaim the dawn. The stars begin to fade,
And all the heavens are full of prophecies
And evil auguries. Blood-red last night
I saw great Chronos rise; the crescent moon
Sunk through the mist as if it were the scythe
His Parricidal head had flung far down
The Western steeps.

Some of the choruses, we should not omit to say, however, are very musical and perfect—especially the Chorus of Dreams from the Ivory Gate, of which we give the first and two last stanzas:—

Ye sentinels of sleep,
It is in vain ye keep
Your drowsy watch before the ivory gate,
Thou’ closed the portal scenes,
The airy feet of dreams
Ye cannot thus in walls incarnate.

From gloomy Tartarus
The Fates have summon’d us
To whisper in her ear, who lies asleep,
A tale to fan the fire
Of her insane desire
To know a secret that the gods would keep.
This passion is their ire
The gods themselves inspire,
To vex mankind with evils manifold,
So that disease and pain
O’er the whole earth may reign,
And never more return the Age of Gold.

The rest of the volume is made up of poems which have appeared in magazines at intervals during the past few years. The first is “The Hanging of the Crane,” then the “Morituri Salutamus,” which was delivered at Bowdoin College—the poets *Alma Mater*—at the last Commencement; several shorter poems under the favourite title, “Birds of Passage”; and a short collection of sonnets. “Birds of Passage” are very sweet, and full of the simplicity and dreamy grace we most readily associate with Longfellow, and the sonnets are masterpieces of metrical completeness. From each of these selections we shall give a short specimen:—

CONGO RIVER.
Nowhere such a devious stream,
Save in fancy or in dream,
Winding slow thro’ bush and brake,
Links together lake and lake.
Walled with woods and shady shelf,
Ever doubling on itself,
Flows the stream, so still and slow,
That it hardly seems to flow.

* *The Masque of Pandora and Other Poems.* By HENRY WADSWORTH LONGFELLOW. (George Routledge and Sons.)

Never errant knight of old
Lost in woodland, or in woe,
Such a winding path pursued
Thro’ the sylvan solitude.
Never schoolboy in his quest
After hazel-nut or nest,
Thro’ the forest, in or out,
Wandered, loitering thus about.
In the mirror of its tide,
Tangled thickets on each side
Hang inverted, and between
Floating cloud or sky serene.

Swift or swallow on the wing
Seems the only living thing,
Or the wren that laughs and flies
Down to these reflected skies.

Silent stream! thy Indian name
Unfamiliar is to fame;
For thou hidest here alone,
Well content to be unknown.

But thy tranquil waters teach
Wisdom deep as human speech,
Moving without wanton noise,
In unbroken equipoise.

Thou thou turn’st no busy mill,
And art ever calm and still,
Even thy silence seems to say
To the traveller on his way:—

“Traveller, hurrying from the heat
Of the city, stay thy feet!
Rest awhile, no longer waste
Life with inconsiderate haste.
Be not like a stream that brawls,
Loud with shallow waterfalls,
But in quiet self-control
Link together soul and soul.”

And this for an admirable specimen of the sonnet:—

In Attica thy birth-place should have been,
Or the Ionian Isles, or where the seas
Encircle in their arms the Cyclades,
So wholly Greek wast thou in thy serene
And childlike joy of life, O, Philhelen!
Around thee would have swarmed the Attic bees,
Homer had been thy friend, or Socrates,
And Plato welcomed thee to his demesne,
For thee old legends breathed historic breath;
Thou sawest Poseidon in the purple sea
And in the sunset of a son’s fleece of gold!
O, what hadst thou to do with cruel Death,
Who wast so full of life, or Death with thee,
That thou shouldst die before thou hadst grown old?

Yet the observant reader will see that this piece exceeds by one line the sonnet’s scanty bound. The fine sentiment, and noble idea, makes this all the more to be regretted.

THE FORTNIGHTLY AND CONTEMPORARY.

The first article in the *Fortnightly Review* and the last in the *Contemporary* for November present us with an effort on the part of Science and Positivism respectively to show that they do not reject, but rather promise the only ultimate satisfaction to, the religious cravings of mankind. We do not suppose that either will be generally considered very successful. But at least we may find some satisfaction in the fact that such efforts are thought necessary. They are symptomatic of a growing acknowledgment on the part of scientists and philosophers that after all is said on the negative side, the fact remains that man wants a religion and must have it. Professor Tyndall, discoursing on “Materialism and its Opponents,” reproduces several passages from his own writings to prove that in any gross sense of the word he is not a materialist at all. We may readily admit that the parallelism between some of his own poetic utterances and the spiritual aspirations defended by Mr. Martineau on his criticism of the Belfast address is very striking. It shows without doubt that the soul of Professor Tyndall is as little capable of being satisfied with an analysis of the universe into matter and motion as is the spirit of the most earnest religionist. This is satisfactory so far as it goes; and it is probably all that at the present time we can expect. Yet we live in hopes that some far more definite reconciliation between spiritual faith and material knowledge will hereafter be effected. Certainly it will not be found in the direction of the Comte religion so enthusiastically advocated by Mr. Frederic Harrison in the *Contemporary*. He is very emphatic in his repudiations of the vague sentimentalisms in which Christian rationalists indulge. Indeed we are by no means sure that even Professor Tyndall’s article is not open to his criticisms on this point. But though it is somewhat early to judge, as the present is only the first of a series of papers on “The Religious and Conservative Aspects of Positivism,” we see no prospect whatever of greater definiteness from Mr. Frederic Harrison concerning the ultimate object of religious devotion. The worship of “the All” or “the Good,” may be open to the charge of vagueness. But we cannot in the least see how the substitution of “Supreme Power” or even “Grand Etre” can improve matters. Be that as

it may, the two articles form a most interesting study to all who can discern "the signs of this time." With the usual prominence of religious and ecclesiastical topics just now, we find the *Contemporary* devoting twenty pages to an article by Dr. Littledale on the "Last Attempt to Reform the Church of Rome from within." Let us hope it will be instructive to those who think they can reform the Anglican Establishment from within. Mr. Alex. Strahan contributes a really important though brief article on "Bad Literature for the Young." We agree with him that the mischiefs wrought by the reckless wickedness of literary panderers can be met better by Christian efforts to provide substitute than by any appeal to legislation. Mr. Grant Duff supplements his notes of travel in India by a paper consisting of answers to certain political and social questions suggested to him by the editor of the *Contemporary*. We commend to all who believe in the moral responsibility of nations a paper in the *Fortnightly* on our "Policy in China," by Mr. J. H. Bridges. "On the whole," he says, "it may be doubted whether since the suppression of the slave-trade, any spectacle so humiliating and so scandalous as the maintenance of this (opium) traffic by force of arms, has been given to the world by any civilised nation."

CHRISTMAS BOOKS.

III.

If we could conceive Thoreau, with his unique observation, his shrewdness, his piquant individual charm, rich in surprises, united with Thackeray in the work of writing a descriptive book of nature, then, perhaps, the result would come out something not altogether unlike Mr. Hamerton's "*Sylvan Year*." (1) There is a slight pretence at dramatic medium, which gives naturalness, and we have some of the most exquisite glimpses of nature and pictures of life amid the forests of Burgundy. The author's ear is as attuned to sylvan sound as his eyes are open to watch the sweet creatures of wood and wild, and he has a heart, too, for human care and sorrow. In his preface he well says:—"Although a man of science might have written about the forest without reference to human sorrows or satisfactions, an artist could not do so except at the risk of sacrificing his most effective forces, those which have influence by means of sympathy and association." So, in describing the *sylvan year*, the author throws in the most touching references now and then to the human dwellers in its depths. Beginning in November, for a particular reason which the reader must learn from the book itself, he passes on, noting the gradual coming and passing of the fair frail floral visitors of the various months, the inrush or departure or disappearance of the lovely mute frequenters of grove and stream, and in many instances passes into a true vein of poetic description. We wish we had room to quote: the book is full of passages which, for rich epithet, nicety of discrimination, and glow of fancy, could hardly be surpassed. Let the reader take this as a specimen:—

It is consoling that so many plants come forward in April. The enormous roots of the bryony, hidden away in so many places where no one suspects their existence, begin to prove their vigour by sending forth a few green leaves, which give promise of graceful festoons. Nettles are growing in great abundance under the hedges, which they border with a fresh and beautiful green; and many wild places are adorned with the richer and better colouring of the ground-ivy, which the peasants in France, I know not wherefore, have chosen to dedicate to St. John. The great mullein sprouts handsomely in April, with its fine large cottony leaves, and it is a pleasure to meet with him again when we remember his summer grandeur. Contemporary with the great mullein, the barbed leaves of the arum, smooth and glistening with their irregular spots of dark, grow quickly in their shady retreats. By the streams no April flowering plant is prettier than the meadow bitter-cress, and I know some places, where it clusters in splendid constellations that bend over the water, and are reflected on it

"Like stars on the sea

When the blue wave rolls nightly on deep Galilee."

The flowers being of the purest possible white, or else just delicately tinted with pinkish purple, show strongly in the evening when the first approaches of twilight have darkened the damp recesses behind them. You will find too in similar situations the marsh marigold, often in the most splendid abundance, making a rich yellow foreground-colour, and those more modest little plants, the creeping bugle and the small-flowered calamint, both which are good and agreeable in hue, and some places are known to me where the small purple flowers of the calamint are sufficiently powerful from their quantity to deserve the attention of a painter. The etchings are not all equal, but most of them are delicate, yet expressive, with a depth of shade,

(1) *The Sylvan Year*. Leaves from the Note Book of Raoul Dubois. By P. G. HAMERTON, author of the "Intellectual Life," "Etchers and Etching," &c. With twenty etchings by the author and other artists. (Seeley, Jackson, and Halliday.)

and yet a distinctness very remarkable. Altogether this is one of the most choice and valuable books we have this season had in our hand.

Miss Alcott always writes with rare attractiveness, and has a unique gift of reviving boy and girl life. "Eight Cousins" (2) is perhaps the most thorough piece of work she has yet done. In spite of an occasional Americanism, the style is very pure and chaste, the narrative flows on clearly, now and then relieved by a gentle ripple of humour. She discriminates her characters well. The various aunts of the "Clan Campbell," as the family styles itself, are admirably contrasted, as well as the seven boys and the portraiture of the one girl, Rose, who becomes the benefactor of Phoebe, the workhouse-girl, is done with great tact, and wonderfully wins our sympathies. Uncle Alec, with his prescriptions, is right well considered, and the picture of Mac, and the tendance he receives when threatened with blindness, are very touching, introducing skilfully a minor note into what were else, perhaps, too gay and rattling for a faithful photograph of real life. It is well illustrated, and is altogether a pretty Christmas book. We can say from our own experience that it has already justified itself in its hold on several youngsters.

"Aunt Judy" (3) is as garrulous, as full of story and anecdote and instance as ever. "All tastes suited" might be her motto. Seldom have we seen a better volume—in literature nothing more is to be desired. Now and again, perhaps, there is a dull woodcut, but this is well made up for by brilliancy and variety otherwise. To those who do not care to perplex themselves in choosing from the "mass," "Aunt Judy" affords an easy escape from the difficulty, and one which we have no doubt will be frequently embraced.

The "Survivors of the Chancellor" (4) is another of Jules Verne's wondrously real, yet extravagant narratives. Starting as if from a groundwork of sternest fact, he gradually works away from probability altogether, and yet manages to carry with him a certain assent on the part of the reader. Boys will read these logs with great relish; and as they are well illustrated—a little too much, perhaps, in the French style—and well got up, they are very seasonable and pretty.

The "North Pole" (5) is a book which aims at conveying solid information about Polar regions in a light and interesting way, and we may say that on the whole it succeeds, giving a very vivid idea of the difficulties, dangers, and terrors of Arctic exploration. Some of the illustrations are very striking and suggestive.

"The South Sea Whaler;" a Story of the Loss of the Champion and the Adventures of her Crew (6), is a work of a somewhat similar kind from the pen of Mr. W. H. G. KINGSTON. It is written with great vigour and with unusual faithfulness to detail—the horrible needling sometimes to be relieved by all manner of literary devices. But Mr. Kingston is equal to this, and has produced what will no doubt be as popular with boys as any of his former books. The illustrations, some of which seem to be French, with a little of French exaggeration, are very clear and forcible.

"Sunnyside Stories" (7) is written in a very simple and graphic manner. The sentiment is admirable, and the moral of the highest. Little Peggy is extremely attractive. The volume is beautifully illustrated, and may be recommended for younger children.

Mrs. Cupples, who has written some of the very best of recent books for children, has done what seems really an easy task, but is superlatively difficult (8). She has reset a number of the old fables, and has given applications in the form of little stories of the present day. We cannot imagine an intelligent child not being delighted with this extremely clever, yet simply executed book. The pictures are fairly good, the type is large, and it is very pretty in binding.

"Giving Trust" (9) is just such as we should

(2) *Eight Cousins; or the Aunt Hill*. By L. M. ALCOTT, author of "Little Women," &c. With illustrations. (Sampson Low and Co.)

(3) *Aunt Judy's Christmas Volume for 1875*. Edited by H. K. F. GATTY and J. HENRY EWING. With illustrations. (George Bell and Sons.)

(4) *Diary of J. K. Harzallton, Passenger*. By JULES VERNE. (Sampson Low and Co.)

(5) *The North Pole, and How Charlie Wilson Discovered it*. By the author of the "Realm of the Ice King." Illustrations by W. H. OVEREND. (Griffith and Farran.)

(6) T. Nelson and Sons.

(7) By the author of "Aunt Mary's Bran-pie," &c. (H. S. King and Co.)

(8) *Fables: Illustrated by Stories from Real Life*. First Series. (T. Nelson and Sons.)

(9) James Nisbet and Co.

expect from the author of the "Wide, Wide World." It is full of incident, a great deal of information on many subjects is involved with the narrative, there is now and then a bit of quiet, quaint humour, and the moral teaching is unexceptionable. The second story, the "Rapids of Niagara," we hardly like so well as the first one. A few more illustrations would have helped its appearance much.

BRIEF NOTICES.

Lights and Landmarks for the Christian and Christ-Seeker. By ARTHUR MURSELL. (James Clarke and Co.) We do not wonder that a second edition of these "Lights and Landmarks" has been called for. Mr. Mursell has a faculty of seizing the typical side of a truth, setting it forth with piquant illustration, which occasionally tends towards mere smartness—as once or twice in the discourse "Among the Corn." But his general grasp is too secure for much to be thus sacrificed. We have read with particular pleasure the first discourse, "The Ancient Landmark," and "A Drama of David," with peculiar pleasure. Generally, there is quiet stimulative thought, which should make them, as Mr. Mursell hopes, particularly welcome in the sick room, and to those who are burdened or in any way denied the public privilege of the House of Prayer.

The Refiner's Fire. Thoughts on Affliction selected from the works of Archbishop Leighton, Rutherford, Hooker, Newton, Cecil, and other eminent writers. (Seeley, Jackson, and Halliday.) This is a volume of choice extracts very well arranged, and we have no doubt that the book will be welcome and be found profitable by those for whom it is chiefly intended. It is not specially a Christmas book; but doubtless some may find it particularly suitable for those who may have been recently visited by loss of relatives or dear friends.

Prayer and Thanksgiving. (Seeleys.) This is a collection of brief prayers for six weeks, to be used in family devotion. The prayers are avowedly taken from Mr. Cotterell and Mr. Jowett's works. They are in a great measure in the words of Scripture and the Prayer-book, and no doubt will be found helpful to some persons, perhaps, however, not to others.

Nothing but Leaves. By SARAH DOUDNEY. (Hodder and Stoughton.) This is a tale, written with very fine feeling, to illustrate an order of religious experience not quite easy to illustrate, and yet known to most who have had to do with active Christian work and the workers connected therewith. There are people who will work and work well; preachers who will preach and preach well; who seem to be goodly trees in the vineyard, and, yet, after all, who bear "nothing but leaves." Such an experience is given in this tale, in a phase in the life of Ada Fenway, whose nature, however, is eventually changed. The contrasts between characters are drawn with sufficient skill by the writer, but one or two of them are very happily sketched. In an artistic sense the best is one of the most morally bad—Mrs. Grange, the vulgar envious Christian viper. It is a fact in the writing of fiction that bad people are, as a rule, drawn with greater power and success than good people. There is a cause for this, which no one need go far to seek. This book should help many young people on their way. It has spiritual power without any mere "goodness."

Holden with the Cords. By W. M. L. JAY. (James Nisbet and Co.) This is a reissue of one of the best of American minor works of fiction, which have become so popular in this country. It has more of the plot of an ordinary novel, and exhibits more of constructive power and more directness of aim, than is generally to be found in such works. The principal scenes are laid in one of the Southern States, and before the time of the abolition of slavery. There are life-like sketches of one or two old family slaves, but the question involved in their position is not touched upon. The author has a single purpose, which is very naturally worked out—to show how sin breeds sin, and how, at last, the sinner is caught in the toils he has made for himself. The work is one indicating wide reading, culture, and observation of human nature. As a novel it is capital; as a sermon wholesome. American writers of this class have done one good thing in literature—they have made religious people interesting.

The Great Salters. By SARAH DOUDNEY. (Religious Tract Society.) We have here another of Miss Doudney's well-written tales in illustration of the influence of the Christian character. The Great

Salterns are on the shore of Hampshire, near Portsmouth. Here a fashionable family from London, consisting of a grandmother and two granddaughters, take up their abode for a time. One of the girls has some religious impressions which are strengthened and developed by contact with a pious fisherman's pious daughter; the other is "worldly" in the most fashionable sense. Events, however, happen which assist to turn her heart and the hearts of others, and the story, although a little languid ends well. Our sole objection to it arises from the fact that everybody seems to get converted—which is not the ordinary experience.

THE LATE MISS HANNAH LAWRENCE.

This lady died at her residence in Barnsbury on Saturday morning, Nov. 20. She was descended from a long line of Nonconformist ancestors, and was loyal to the memories and traditions of her heritage. A literary and religious woman, with keen sympathy with what is best in the modern world, Miss Lawrence seemed specially to reflect what was best in an age that is past. The old Dissent of the middle of the last century lived so long as she lived. With her the race has died out. Miss Lawrence, who was eighty years of age, distinctly remembered her maternal grandfather, the Rev. Dr. Stafford, minister of New Broad-street Meeting-house, who was born in 1728, and died in 1800. Dr. Stafford, a man of some eminence in his day, was educated for the ministry by Dr. Doddridge, and his granddaughter in her conversations would set forth the men of that age and their characteristics, so sympathetically and with such vividness, that it was difficult to realise that she herself had not lived in their days. She loved to illustrate the culture and breadth of sentiment of the old Dissenters, and to assert that a later generation gave to Dissent its traditional narrowness. She was linked to a still older part by family tradition; in her childhood a very aged aunt used to tell her how she in her childhood used to hear her grandmother describe the Great Fire of London. Miss Lawrence possessed an original and beautiful portrait of Oliver Cromwell, which she has left to the nation. This portrait, of which she thought very highly, enlarged her sympathies with the period of the Commonwealth. As a student of Shakespeare she made, at least, one valuable contribution to Shakespearian literature in a review of Mr. Gerald Massey's work on the "Sonnets." Her chief studies, however, were in mediæval history and literature. She had been carefully educated by her father, and especially encouraged in the study of Latin. This knowledge of Latin enabled her to devote her attention to the history of the Middle Ages. She read largely at the British Museum, and her first published work was a series of notes entitled, "London in the Olden Time,"—a work chiefly noticeable for its vivid and accurate realisation of the life of the period. In the year 1838 she published her first volume of "Historical Memoirs of the Queens of England, from the Commencement of the Twelfth Century." She subsequently published a second volume, but did not continue the work. Miss Strickland at the same time published the "Lives of the Queens," and they immediately acquired so great a popularity that Miss Lawrence left her work unfinished. The more popular style of Miss Strickland, contrasted with the masculine strength of Miss Lawrence's style, contributed no doubt to the success of the former; but the principal cause of Miss Lawrence's non-success was that she published at her own risk, whilst Miss Strickland's work was brought out at her publisher's risk, and was therefore pushed by them. Mrs. Browning, in one of her letters to "Orion" Horne, writes of Miss Lawrence as much the stronger and more competent authoress. Miss Lawrence's principal writings were for reviews. She was for some years on the staff of the *Athenæum*, and for many years a contributor to the *British Quarterly*. A woman of solid learning, and large conversational powers, of considerable intellectual faculties, and fitted to shine in society, she yet mixed very little with society. Her literary friends even were few: Tom Hood the elder was one of those few; of him she loved to talk to the last. Her books and her thoughts, and the society of a few chosen friends, sufficed for her. She was a religious woman, and held the theological opinions of her ancestors, yet neither suspected heresy in those who differed from her, nor condemned them when she learned their opinions. For the affection and love of show in modern society, for its tendency to merely emotional religion, she had words of condemnation. Miss Lawrence had a woman's nature with a man's intellectual strength; she had acquirements possessed by very few women, but she had the true woman's shrinking from publicity; proud of a certain "manliness" in her nature, she had true modesty, illustrated by the indignation she felt at being asked for particulars of her life merely to be printed in the lives of celebrated men and women.

There is now no man or woman among us to represent the Dissent of Watts and Doddridge, of William Bull and John Stafford, and the city merchants of a hundred years or more ago. Miss Lawrence was the last, dwelling till yesterday in the midst of the pictures, and books, and manuscripts, and plate, and lace, and old memories of that time; her mind and heart full of

the thought, and literature, and divinity of the former century. She cannot lie with her ancestors in Bunhill-fields, but she is laid to rest in Abney Park Cemetery, where lies the Rev. Nun Morgan Harry, who, like her grandfather, was a minister at New Broad-street Meeting House, and who was her friend and pastor.

Dr. Stafford's tomb in Bunhill-fields describes him as "Pastor of the Congregational Church Meeting in New Broad-street."

FOREIGN MISCELLANY.

The death is announced of M. Schneider, the president of the French Corps Législatif under the Second Empire. He was seventy years of age.

The King of Denmark arrived at Copenhagen from England on Friday, after a cold and rough passage.

The Marriage with a Deceased Wife's Sister Bill in New Zealand was successfully, and for the fourth time, carried through the Lower House, but as usual the Council rejected it, this time only by a majority of six.—*Melbourne Argus*.

The *Official Journal of Brazil*, referring to recent intelligence from Rome stating that the Bishop of Olinda had officially submitted certain ecclesiastical questions to the decision of the Vatican, declares that the bishop is entrusted with no mission, even of a semi-official character, by the Brazilian Government.

THE DEATH OF EX-PRESIDENT WILSON has given rise to much regret in the United States. On the arrival of his body in New York, a procession, consisting of the authorities, the militia, and an immense concourse of people, was formed, and the hearse was thus conducted to the Central Railway Station, *en route* for Boston.

COUNT ARNIM.—A Berlin telegram says that the Public Prosecutor of the Kammergericht has lodged an application with the Senate of the State Tribunal to indict Count Arnim for treason, as the supposed author of the pamphlet recently published at Zurich under the title of *Pro Nihilo*. The Senate has decided to deal with this application in a secret sitting this day.

ENGLAND AND CHINA.—A telegram from Shanghai states that a traveller who had arrived at that place from Yunnan reported having met with Mr. Grosvenor's mission, and warned the party to be on its guard against possible attack, large bodies of troops being massed in the neighbourhood of Yunnan. Mr. Wade was on his road to Pekin on Friday last.

SOUTH AFRICA.—The Cape Parliament opened on the 10th inst. In his speech, the Governor announced that Lord Carnarvon's despatch would be laid before the House with the minute and memorandum of the Ministry. Mr. Molteno then moved a resolution in opposition to the proposed conference, and the Assembly adjourned until the 12th inst.

DEFEAT OF EGYPTIAN TROOPS IN ABYSSINIA.—Intelligence from Abyssinia announces that a detachment of Egyptian troops under the command of a colonel had been surprised by Abyssinians. Almost all the Egyptian troops, 1,200 men, were killed, after an engagement of twelve hours, in which a great number of Abyssinians also lost their lives. A fresh expedition has been ordered from Egypt.

HUNGARY AND ENGLAND.—The Hungarian Government has consented to the "denunciation" of the additional convention of the Treaty of Commerce with England, declaring at the same time it would not consent to an increase of duties on textiles, above all on cotton; and would consider any such attempt on the part of Austria as sufficient ground to "denounce" on its side the Commercial and Customs Treaty with Austria.

THE BEECHER CASE.—The New York correspondent of the *Daily News* telegraphs that the members of Plymouth Church have agreed to the proposal of Mrs. Moulton for a council of the Congregational churches to review the action of the church in her case and the sufficiency of her reasons for absenting herself from its ministrations. The papers generally predict a renewal of the Beecher investigation, but the issues to be submitted to the council are so framed that this will not necessarily follow.

AN UNPROFITABLE LEGACY.—It is stated that the will of the defunct Duke of Modena declares the Holy See heir to his pretended rights over his ex-ducal States. The duke's great fortune, amounting to nearly 7,500,000l. will, it is stated, be divided into three shares, one going to the Comtesse de Chambord, who is already rich, another to the mother of Don Carlos, and a third to a niece of the Archduke. It is not likely (remarks the *Spectator*) that his inheritance will bring the Comte de Chambord nearer to the throne of France, but Don Carlos's share may be an additional inducement to him to retire from a hopeless contest.

BELGIAN POLITICS.—A vacancy having occurred lately in the representation of the arrondissement of Ghent in the Chamber, the Burgomaster of Ghent, Count de Kerchove de Denterghem, has been elected. The result of the election is of considerable importance, as Ghent has been represented till now exclusively by Clericals, and the present success of a Liberal appears to mark a turning point in public opinion. On Sunday a great Liberal manifestation took place at Ghent, in which deputations from the Liberal Associations of nearly all the towns in Belgium, and from the universities of Ghent, Brussels, and Liège took part. The Liberals believe already that their victory at next summer's

parliamentary elections and their return to power are certain.

UNITED STATES.—Washington telegrams authoritatively state that the President's Message will contain no recommendation to grant belligerent rights to the Cuban insurgents or to recognise Cuban independence. The New York correspondent of the *Daily News* telegraphs:—"All the naval vessels on this coast north of New Orleans have been ordered to rendezvous at Norfolk. There is increased activity in the navy yards. It is rumoured that the Government intends to charter several transports; but all that can be definitely ascertained is that one steamer has been chartered for Pensacola by the Quartermaster's Department. A rigid prosecution of all persons implicated in the 'whisky frauds' is urged in a letter written by Mr. Bristow, Secretary of the United States' Treasury, who quotes certain words said to have been spoken by the President, calling for the conviction of the guilty parties.

DEATH OF THE REV. JAMES B. MILES, OF BOSTON, U.S.—The London Peace Society has received intelligence of the decease of one of its most valued correspondents, the Rev. James B. Miles, the energetic secretary of the American Peace Society, who died suddenly at Worcester, Mass., on November 13. It will be remembered that in conjunction with Mr. Henry Richard, M.P., Mr. Elihu Burritt, Mr. Dudley Field, and Sir Travers Twiss, the deceased took a leading part in organising the series of annual congresses for the Reform and Codification of International Law, held successively at Brussels, Geneva, and the Hague. At a meeting convened in Boston immediately after his death, and attended by a number of leading citizens, a highly eulogistic address, in reference to him, was delivered by the Hon. Mr. Washburn, ex-Governor of the State of Massachusetts. Following so soon after the removal of the Hon. Amasa Walker, another eminent American friend of peace, Mr. Miles' decease leaves a great blank in the Transatlantic ranks of that movement.

FRANCE.—The question of the *scrutin de liste* was opened afresh in the French Legislative Assembly on Thursday, on the third reading of the Electoral Bill. M. Gambetta delivered a speech which seems to have made a great impression on the House, in favour, not of *scrutin de liste* pure and simple, but a modification of it proposed in an amendment moved by M. Jozon. This amendment proposed as a compromise that the electoral ticket should bear the names of five candidates only. It was opposed by M. Buffet on the part of the Government, and was rejected by 387 votes against 302. On Saturday the Assembly rejected by 385 to 302 the Rive amendment, which allowed popular arrondissements to return their deputies in one batch without division into districts. Then, after the elimination of all the amendments which were virtually for *scrutin de liste*, limited successively to nine, five, and four deputies, it came to Clause 14, establishing *scrutin d'arrondissement* as desired by the Government, and this was finally adopted without a division. The Government has resolved on prosecuting the *Gaulois* and the *Pays* for the publication of M. de Cassagnac's speech, and the trial is expected to come on before a jury in about a fortnight. In the meantime the papers will not be suspended. It is expected that the election of seventy-five senators by the National Assembly will not take place till the middle of next month, and that the general elections for the Chamber of Deputies will not be held before March.

THE ROYAL GEOGRAPHICAL SOCIETY AND MR. STANLEY.

The second meeting of this society for the present session was held on Monday evening in the theatre of the London University, under the presidency of Sir Henry Rawlinson. A paper was read by Colonel Grant, C.B., the African traveller, "On Mr. Stanley's Exploration of Lake Victoria Nyanza." Having described the journey of the explorer as one of the most important and brilliant that had been ever made in Central Africa, the author proceeded to allude to the knowledge we had of the great lake previous to the time when Mr. Stanley visited it. This paper, after alluding to the discoveries of Captain Speke in 1858, and to the author's and Captain Speke's explorations in 1860, said that Mr. Stanley started from Zanzibar in 1874 with 300 followers, and made a rapid journey of 720 miles to the north-east corner of the Lake Victoria Nyanza. The boat Lady Alice, which the explorers had carried with them in sections, was launched on the lake. Mr. Stanley lost no time in starting on a voyage of discovery round the south, east, north, and west coasts of the great inland sea. To a great extent he confirmed the observations previously made by Speke. He found that the lake, as stated by that traveller, formed one great sheet of fresh water. He found that its extent had been underrated. From a rough measurement made from his maps, Colonel Grant had ascertained that the circumference of the lake is 890 geographical miles. Stanley had described the gigantic mountains of Ugeyeysa, on the shores of the lake, "at whose base the Lady Alice seemed to crawl like a tiny insect," and had represented in his map no fewer than sixty islands, generally dotted in clusters round the shores at distances of two and three miles. The largest was named Sesseh, which is thirty-five miles in length by twenty-five in breadth. The height of the surface of the lake above the sea Mr. Stanley

ascertained to be 3,808, or 68ft. above the height determined by Speke. Sir Samuel Baker, who was called on by the President, said he had come expressly from the south of England to render his recognition of the immense energy displayed by Mr. Stanley. One of his pleasant reminiscences was his meeting with Grant and Speke in Africa, and his receipt from Speke of a map, from which he derived infinite advantage, and which, like a last will and testament—for Speke was then dead—he afterwards placed in the hands of Sir Roderick Murchison. It was most gratifying that that map was not only recognised, but was almost verified to the letter by that of Mr. Stanley. That was truly a day of triumph to Speke, and added to what must now be regarded as his undying reputation. With respect to Mr. Stanley, he could not but notice the adverse criticisms of which he had been the subject. It was, he considered, most unfair for those who had no knowledge of the wild country through which he had had to pass to reflect upon him because he had been compelled to resort to force. He had done so simply as a matter of absolute necessity. He had performed his duty in a manner for which he did not deserve to be criticised as he had been. Captain Burton said he had already taken an opportunity of complimenting Mr. Stanley on the great energy and perseverance which he had displayed. Mr. Arnold, as a friend of Mr. Stanley's, expressed his belief that Mr. Stanley would be gladdened and stimulated by the warm acknowledgment of his exertions and achievements which had been made. Mr. Hutchinson, of the Church Missionary Society, then stated that a mission was being organised to take advantage of the invitation which, through Mr. Stanley, they had received from King M'tesa. From one friend they had received 5,000*l.*, from another, that morning, 3,000*l.* They relied greatly on the peaceful influences now being exercised by Colonel Gordon and the enlightened support of the ruler of Egypt. He believed that the difficulty of their reaching the source of the Nile was not so great as some imagined. They had no doubt of being able to undertake an enterprise for which they bespeak the sympathy of all geographers. The president remarked that he believed Stanley would repeat on the Albert Nyanza the explorations he had so successfully made on the Victoria Nyanza—the former of which had never been navigated by any traveller, with the exception of Sir Samuel Baker. Within the last few days Colonel Gordon wrote to Sir Samuel, "You may rest assured that whatever may be said to the disparagement of your proceedings, there will remain the fact that you have done more for this country than any living man." The proceedings shortly afterwards terminated.

Miscellaneous.

Earl Russell has withdrawn his promised work on the Eastern Question.

George Eliot's new work is, the *Athenaeum* states, to be like "Middlemarch," a story of English life, but of our own day, and dealing for the most part with a higher sphere of society.

The biography of the late Dr. John Todd, pastor of the First Congregational Church of Philadelphia, author of the "Student's Guide," &c., &c., is to be added to the "Exemplary Lives of Eminent Christian Americans."

The receipts at the Titiens Concert at Boston on the 8th inst. amounted to over 6,000 dollars, being the largest on record. For three songs at the concert in Boston the great *prim donna* received 500*l.* sterling, being the highest sum ever taken by any artist.

Mr. Proctor, so well known to magazine readers by his luminous articles on astronomical subjects, has left the communion of the Church of Rome, so that there is now no chance of his being, as was at one time expected, the Professor of Astronomy in the new college at Kensington, under the control of Monsignor Capel.

The series of papers which have appeared in the *Leisure Hour*, entitled "Wales and her People," are to be republished in book form. These contributions are by the editor, Dr. James Macaulay.

"The Songs of Three Centuries," which John Greenleaf Whittier is about to publish, are a series of criticised selections from English writers somewhat after the manner of Campbell's "Specimens of English Poetry."

The statue of the Prince Consort was brought into its final position under the Memorial Monument in Hyde Park. The prince is represented sitting, robed, in an open Roman sedile; his left hand repose on his knee, his right fingers separate the leaves of a book. The prince looks towards the Albert Hall. The next step will be to cover it again from public view while it is being gilded and finished. It will then be unveiled by Her Majesty in person.

SCHOOL BOARD ELECTIONS.—Mr. G. Taverner Miller, J.P., was on Monday elected, without opposition, a member of the London School Board for the Westminster division, in succession to Mr. W. H. Smith, M.P., with whose views on education he is said to be in general accord. Mr. Miller is expected to support the majority of the board. On the same day the ballot was taken for the vacancy for the Finsbury division, created by the death of Mr. Tabrum. There were, as we have already stated, five candidates. During the day there was very little excitement throughout the borough. The

polling began at eight a.m. and closed at eight p.m. The declaration of the poll was not made till six p.m. yesterday, at the Vestry Hall, Islington, when Mr. Layton announced the numbers to be as follows:—

Rev. Mark Wilks	3,511
Lord Francis Hervey	2,734
Mr. Surr	2,277
Mr. Bolton	1,506
Mr. Bishop	25

It will thus be seen that Mr. Wilks had a majority of 777 votes over Lord Hervey, the ultra Church candidate—a result due less to the enthusiastic efforts of a number of his supporters than to his own eloquent advocacy of the true principles of education.

THE JUBILEE SINGERS.—The Jubilee Singers are paying their first visit to Dublin, where they have been received with the greatest enthusiasm. So great, indeed, was the desire to hear them that they are obliged to give additional concerts besides those originally fixed for Dublin in order to accommodate the hundreds who were unable to gain admission last week. No description is needed of the singers or their mission; they and their songs have already become well-known to most, if not all, of our readers, through their former visit to England. It will be enough to say that these simple, artless songs, so sympathetically rendered, charmed all the hearers, and enabled them to realise better than ever the contrast between the former almost hopeless condition of the singers and the bright prospects now opening out before them. One novelty was introduced at the Dublin concert, which was a great success. This was a song, written expressly for the singers by the Rev. L. D. Bevan, on the recent Admiralty Slave Circular and its enforced withdrawal. It was capitally sung by Mr. Loudin, and, being encored, was repeated with a chorus of Rule Britannia. This was greeted with the feeble hisses of a few Home-Rulers, which were, however, immediately drowned in a tumult of applause. Much amusement was created by Mr. Loudin's remark that Dublin had reminded the singers, by its business-like activity, of New York more than any other town of Great Britain, whereas the unbusiness-like habits of Dublin are notorious to those who know it better. —*From a Correspondent*.

MR. AND MRS. GERMAN REED'S ENTERTAINMENT.—One of the best pieces produced at the Gallery of Illustration, and which enjoyed an unusually long career of success, was Mr. Shirley Brooks's "Our Card Basket." The piece is now revived, and takes the place of "Old China" at St. George's Hall. Brought out many years ago, it will be a novelty to the majority of Mrs. German Reed's patrons, and with the old frequenters of the entertainment it will revive pleasant reminiscences of the past. The celebrated trio, the Sisters Pry, who created quite a sensation on their first appearance, will be represented by Mrs. German Reed, Mr. Alfred Reed, and Mr. Corney Grain. "A Spanish Bond" has met with marked success, and will now be played as an afterpiece, preceded by "Clever People," one of the most amusing of Mr. Corney Grain's clever sketches.

Gleanings.

The best thing out—an aching tooth.

A live gorilla is actually on its way to Europe. The interesting stranger was captured by the German expedition at Chincho, and is at this moment *en route* for Berlin.

As a schoolmaster was employed the other day, in Scotland, in his delightful task of teaching a sharp urchin to cipher on the slate, the precocious pupil put the following question to his instructor: Whaur diz a' the figures gang till when they're rabbit out?

CHILDREN'S TOYS.—The Baroness Burdett-Coutts writes with reference to the forthcoming toy-show at the Alexandra Palace, to express her earnest hope "that the pretty little puppets shortly to become the darlings of so many small creatures and to cheer their hours of sickness may not be made mediums to convey predilections for feathers torn from bleeding and palpitating hearts, and wings broken instead of cleaving the sky, and that the flaxen and dark-haired dollies will not teach their curly-headed owners selfish and stupid lessons of cruelty such as a recently-published paragraph seems so clearly to indicate is common enough amongst the older seekers after fashion and ornament."

A NEW "SENSATION."—The latest and most sensational thing in public "amusements" is being done at Paris, where a trapeze performer allows himself to be fired out of a mortar a distance of some forty-five feet before he catches the swinging bar. The mortar is actually charged with gunpowder, which is lighted in the ordinary way and makes an alarming report. The effect of the powder is to loosen a spring which sends the man spinning through space. At first there was some difficulty in adjusting the spring to the required nicety, and when the performer came to try it he was shot about six feet too far, sustaining a dislocated shoulder and a broken rib. He persevered, and has now succeeded in having himself ejected at the required rate. "L'Homme-Obus," as he calls himself, is just now the great gun of Paris.

A SCOTCH STORY.—A certain minister having become much addicted to drink, his presbytery had to interfere and get the minister to sign the pledge. The result was that the sudden reaction proved too

much for him, and he became so ill that the doctor had to be sent for. The doctor said he must just begin and take his toddy again. This the minister said he could not do, as he had taken the pledge. The doctor replied that he might get a bottle or two quietly, and that nobody but himself, the minister, and the housekeeper would know it. "Man," said the minister, "my housekeeper is worse than all the presbytery put together, so that would not do." However, it was arranged that the doctor was to bring in the whisky and sugar, and that the minister was to make up the toddy in the bedroom with the hot water that he got for shaving purposes in the morning. The result was the minister got speedily well, and one day, on going out, the doctor said to the minister's housekeeper, "Weel, Margaret, your maister is quite himself again." "There's nae doubt that, sir," she replied, "he's quite weel in body; but there is something gane far wrang wi' his upper story." "What's wrong there, Margaret?" asked the doctor. "Weel, sir, I dinna ken, but he asks for shavin' water six or seven times i' the day."

LADY HELPS.—At the present time, as every housekeeper knows, there is a great dearth of domestic servants, and if a lady in quest of a maid goes to one of the registry offices where, in former days, she would have found a row of cooks, housemaids, and nurses waiting to be hired, she now only comes in contact with a number of dejected "Missuses," who have arrived on the same errand as herself. Such is the competition that if anybody is seen crossing the road who looks the least like a disengaged handmaiden, half-a-dozen "Missuses" dart out upon her, just as if they were photograph touts. If you advertise for a maid, it is quite possible, unless you offer some special attraction, such as "no knives, no windows, no children," which we lately saw in an advertisement, that you won't get a single answer. Announce yourself, on the other hand, as a plain cook or a general servant wanting a place, and letters will rain upon you as they rain upon a pretty young lady on St. Valentine's Day. Now, speaking from the employer's point of view, what is the remedy for this inconvenient state of affairs? Well, our remedy is of a very simple character, as will appear from the facts we are about to state, and which are most remarkably corroborated by a picture in this week's *Punch*. Let *Punch* speak first. A cook and a fashionably-attired "young person" are conversing in the kitchen. Says the cook, "Then shall you go as 'ousemaid?" To which the young person replied, "No, indeed; if I go at all, I shall go as lady 'elp." Now for our own anecdote. A lady of our acquaintance, of limited income, with four young children, experienced extreme difficulty in getting a nurse. She advertised for such a domestic, but received no replies. At length perceiving, unlike Juliet, that there is a great deal in a name, she put forth the following advertisement:—"Wanted, a young lady, to take the entire charge of four children, and to assist in the lighter parts of the house-work." She received (will you believe it, despairing missuses?) fifty answers, and she engaged a young lady, to whom she pays 12*l.* a year, who washes and dresses the children, and who is almost too willing to do housework. We may add that she has her meals with the family. Does not this anecdote afford some prospect of a solution of the servant-girl difficulty? —Graphic.

AS IT IS.

In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:

"I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

AS IT OUGHT TO BE

'At the Docks, where Horniman's Teas are in bond, I took samples from

original chests, which I analysed & found perfectly pure, and free from the usual artificial facing: the quality being equally satisfactory.' Feb. 19, 1874.

A. H. HASSALL, M.D.

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THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. boxes (by post 8 or 15 stamps), and tins, 1s. 6d. labelled, JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, berouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c. Sixpence per bottle, of chemists and stationers.

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THE HAIR.—For 40 years Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER has received the commendation and favour of the public. It has acquired the highest place that can be obtained for any moderate enterprise, and contributed to the adornment of tens of thousands of persons, who have the proof of its serviceable character. It will positively renew and restore the original and natural colour of grey, white, and faded Hair. It will strengthen and invigorate the Hair, stop its falling, and induce a healthy and luxuriant growth. No other preparation can produce the same beneficial result. Sold by all Chemists and Perfumers, in large bottles, 6s. Depot, 114 and 116, Southampton-row, London.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

RAVENSROFT—ROSE.—Nov. 20, at Queen's-square Congregational Church, Brighton, by the Rev. T. Rhys Evans, William, son of Mr. W. Ravenscroft, of Reading, to Lizzie, fourth daughter of Mr. Thomas Rose, of Brighton. RIGBY—THOMPSON.—Nov. 23, at Barry-road Chapel, Peckham Rye, J. A. Rigby, M.B. (Lond.), of Winckley-square, Preston, Lancashire, to Sarah Elisabeth Atherton (Lillie), daughter of J. Thompson, of Manor House, Camberwell, Surrey.

REEVE—DEAS.—Nov. 24, at the Congregational Church, Woodford, Essex, W. Reeve, of Gloucester Villa, Woodford, to Jane Wilson, daughter of R. Deas, Esq., of Lothian Villa, Snareybrook, Essex.

WYLIE—PAWSEY.—Nov. 24, at West End Chapel, Hammersmith, London, W., by the Rev. W. Page, John C. Wylie, Esq., eldest son of Allan C. Wylie, Esq., Brook Green, W., to Elizabeth, youngest daughter of Wm. Pawsey, Esq., Sandringham House, Hammersmith, W.

DEATHS.

SYMONS.—Nov. 24, at Penzance, Mary, the wife of Mr. W. C. Symons.

DUNN.—Nov. 26, at 236, King-street, West Hammersmith, Jane Dunn, eldest daughter of the late Jonathan Dunn, Esq., of Nottingham, from congestion of the lungs, after only a week's illness, aged 70.

ROSS.—Nov. 26, Rev. John Ross, of Bedford, late of Hackney, in his 68th year.

LAWRENCE.—Nov. 20, at 22, Albion Grove, Barnsbury, N., Miss Hannah Lawrence, grand-daughter of the late Rev. John Stafford, D.D., Minister of the Congregational Church, New Broad-street, London, from 1753 to 1800. Aged 80 years.

HOLLOWAY'S PILLS.—With the darkening days and changing temperatures, the digestion becomes impaired, the liver disordered, and the mind despondent, unless the cause of the irregularity be expelled from the blood and body by an alterative like these Pills. They go directly to the source of the evil, thrust out all impurities from the circulation, reduce distempered organs to their natural state, and correct all defective or contaminated secretions. Such easy means of instituting health, strength, and cheerfulness should be in the possession of all whose stomachs are weak, whose minds are much harassed, or whose brains are overworked. Holloway's is essentially a blood-temping medicine, whereby its influence, reaching the remotest fibre of the frame, effects a universal good.

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A SOIREE will be held at this School on THURSDAY, 9th inst. Tea and Coffee at 6 p.m. After which, at 7, Music, Singing, and Speeches. Admission by Ticket, to be obtained at the School, of the Principal, Rev. J. RUDD, B.A., or of the Hon. Sec., Rev. JOSIAH VINEY, Highgate. The presence of Old Scholars is invited.

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M ASKELYN and COOKE.—EGYPTIAN LARGE HALL—Daily at 3 and 8 o'clock. Admission 5s., 3s., 2s., 1s.—In addition to the other novelties has recently been added the extraordinary feat of Mr. Maskelyne floating his own body over the heads of the audience in the middle of the hall, and as high as the lofty dome.—W. Morton, Manager.

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FOR the BLOOD is the LIFE.—See Deuteronomy, chap. xii., verse 23.

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REVALENZA ARABICA FOOD

(which saves fifty times its cost in medicine), and is irresistible in indigestion (dyspepsia), habitual constipation, diarrhoea, hemorrhoids, liver complaints, flatulence, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking, fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat.

CURE of LIVER and BILIOUS COMPLAINTS.
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Rectory, near Fakenham, Norfolk.

Dec. 5, 1859.

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"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENZA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovì."

DU BARRY'S FOOD.—Dr. F. W. Bencke, Professor of Medicine in Ordinary to the University of Marburgh, writes in the "Berlin Clinical Weekly," of April 8, 1872:—"I sha never forget that I owe the preservation of one of my children to the REVALENZA ARABICA. The child (not four months old) suffered from complete emaciation, with constant vomiting, which resisted all medical skill, and even the greatest care of two wet nurses. I tried Du Barry's Revalenta, with the most astonishing success. The vomiting ceased immediately, and after living on this Food six weeks, the baby was restored to the most flourishing health. Similar success has attended all my experiments since with this Food, which I find contains four times as much nourishment as meat."

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DU BARRY'S FOOD.—CONSUMPTION, Diarrhoea, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supersedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhoea, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hemorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D.

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CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was, undoubtedly, the Inventor of CHLORODYNE; that the story of the defendant, FREEMAN, was deliberately untrue, which, he regretted to say, had been sworn to.—See Times, 13th July, 1864.

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GRATIS.

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MEETING AT SHEFFIELD.

On Wednesday evening, Nov. 24th, a large and enthusiastic meeting was held in the Albert Hall, Sheffield, under the auspices of the local branch of the Liberation Society, in favour of the separation of Church and State. The building, which is capable of accommodating between 3,000 and 4,000 persons, was crammed to excess, and the proceedings throughout were most enthusiastic. The presence of Mr. Joseph Chamberlain, Mayor of Birmingham, and late candidate for the representation of Sheffield, gave increased interest to the meeting, and he received a most cordial reception on entering the hall. The chair was occupied by the Hon. Lyulph Stanley, who was surrounded by Mr. J. Chamberlain, Mr. A. Illingworth, of Bradford, the Rev. J. P. Gleistone, the Rev. J. C. Calvert, Mr. G. H. Hovey, Mr. H. J. Wilson, the Rev. J. Fisher, the Rev. D. Loxton, the Rev. P. Whyte, the Rev. W. Lenwood, Mr. Loxton, Jun., Mr. J. Wycliffe Wilson, the Rev. J. Smith, the Rev. Richard Chew, the Rev. H. Robertshaw, and several other ministers and conspicuous laymen of the town and neighbourhood.

The CHAIRMAN in the course of his opening address said he thought that the principle of religious equality—the principle of the separateness of the State from all ecclesiastical questions—could be defended on much wider grounds than on those of merely saving a number of respectable people from the sense of irritation and inferiority. First, they thought that the State—the people of a country, with all their various opinions and their varying shades of speculative conviction—was not fit to decide what was truth in the regions of speculation. Not to dwell at length upon what he might call the speculative intellectual and spiritual aspects of this question, he thought the establishment of a State Church in this country had worked very great political and social injustice. (Hear, hear.) Those who might be of opinion that the theological opinions sanctioned by the State were right—and he was not going that night into the question of theological opinions, and whether they were right or wrong—but he would say that even those who might consider that the theological opinions sanctioned and upheld by the State were right, might easily see on looking at the past history of this country that the State organisation for giving effect to those opinions was worked injuriously to the political and social progress of England. (Cheers.) Not going back further than the Reformation, when the Established Church of England took substantially the form it now had, they could see in tracing the history of England how the existence of the privileged Church had continually distorted and injured the growth of political liberty. (Cheers.) Having illustrated this view by some references to the past, he went on to speak of the bearing of the Established Church upon social progress in the present day. There was no need for personal attacks, for he thought the Church of England clergy individually were a great deal better than when they were taken collectively. (Cheers and laughter.) As a Church it found itself out of form with the spirit of the times in which it lived, and became touchy, sensitive, and pugnacious in defence of its ancient privileges. Therefore it was, he said, that the clergy, when they got together in bodies, passed resolutions and uttered sentiments of which they would most likely be ashamed if they uttered them separately. (Cheers.) But still, how did it affect them as Liberationists in England? He maintained that this Church Establishment met them in every attempt they made for social organisation, or social progress, and thwarted them. (Cries of "Shame.") Even in works of charity and philanthropy they found there was a difficulty in getting people to work altogether, because of this horrible feeling, that perhaps some privilege of the Church might be infringed upon. The clergymen was afraid he would be sacrificing some privilege of his order if he went out and worked side by side with other people. Take the question of education. There could be no doubt that many clergymen within the past thirty years had worked hard to promote the cause of popular education. (Cheers.) Many of them, no doubt, had worked to promote it from mixed motives—from ecclesiastical motives, as well as the wish to spread national education. But still, from

one motive or another, he could name many clergymen who stood conspicuous in the ranks of the friends of education. (Cheers.) But when the late Government passed their Education Act, and an opportunity was offered to the country to organise national education on a national basis, they found that in every district, however neglected or obscure, or however deficient the means of education, the opposition to organised education on a national basis had come from the clergy of the Established Church, and in some cases these very clergy—who were in some ways anxious for education, and in favour perhaps of lavish education, if it were such as they wanted—had not been ashamed of the most selfish prejudices of the most ignorant rate-payers, and had made exaggerated and most untrue statements as to the cost of national education in order to deter people from adopting the Act needful for the civilisation of the country. But not only in their elementary education did they find the privileges of the Church interposing, but they found the same opposition in their intermediate and higher education. He need only point to the grammar schools of this country. (Cheers.) They were aware the late Government passed an Act, the effect of which was, on a very large majority of the grammar schools of the country, to take them from Church control, and to hand them over to the nation without respect to creed. (Cheers.) But they had since then a Conservative reaction; and one of the first things the Conservative Government did when it came into office was to remember how much it was beholden to the Established Church for their efforts at the elections, and to endeavour to hand back the grammar schools to the clergy of the Established Church. He was happy to say that there was enough life left in the Liberal party to prevent that attempt being as successful as it might have been. ("Hear, hear," and cheers.) Nevertheless, any person who had followed the working of the schemes under the Endowed Schools Act since the present Government had been in office would have seen that, insidiously and quietly, a large number of schools had been handed back to the Established Church. (Hear, hear.) Only the other day he had occasion to notice a case in which the influence of the Established Church was working in the higher education of the country to the detriment of open Liberal education, and, as he thought, in violation of an Act of Parliament. Having described the attempt to evade the University Tests Abolition Act in the case of Hertford College, which has lately been referred to at length in our columns, the chairman said that thus, both in respect to primary and higher education, they found an exhibition of the same spirit of aggrandisement and exclusiveness on the part of a privileged sect which was unwilling to give up any of its privileges. In the interests of the community it was desirable that that great line of division in the country between those who were favoured by the State and those who had to work for their religious position, and were perhaps scouted by the State, should be removed. (Cheers.) If all churches could work on an equality so far as the State is concerned, he did not suppose that the Church of England would lose its pre-eminence. It still would be the Church of the rich, of the fashionable; it would be the Church which inherited great associations in history through many hundred years. It would probably remain in possession of many beautiful fabrics, associated with historical reminiscences and hallowed by the reverence of many generations. (Hear, hear.) There were privileges which even a thorough disestablishment would not take from the Church of England, and those privileges it would, no doubt, still keep. But let them as far as possible try, in those things which the State could alter, without doing any great injustice to the feelings or the rights of any class, to put all churches and all opinions on a footing of perfect equality before the law. (Cheers.) One reason why he considered the Liberation Society was entitled to the support and admittance of Liberals, was that, though the society fought against sectarian privileges, it did not fight in a sectarian spirit. (Hear, hear.) The Liberation platform was the platform on which all might meet. It was not a platform only for Dissenters: it was a platform for the Church, for free thought, and for perfect religious equality and religious freedom. (Cheers.)

Mr. E. P. Rawson then read several letters of apology for non-attendance, Mr. Mundella, M.P., wrote:—"As my constituents know, I have always advocated and supported by my votes in Parliament entire religious equality, and so long as I have the honour to represent them I shall continue to do so." Mr. W. S. Allen, M.P., said:—"I believe disestablishment is the only thing that can effectually stem the torrent of Ritualism, which is at present carrying all before it in the Church of England. I believe, also, that it would be the greatest blessing to the Church itself, and would enable her to do an amount of work she is now powerless to effect."

Mr. G. H. Hovey, who was received with cheers, moved the following resolution:

That this meeting, believing that the union of Church and State is unfavourable to the inculcation of religious truth,

that it occasions social strife and hinders political progress, regards with satisfaction the vigorous efforts now being made by the Society for the Liberation of Religion from State Patronage and Control, and trusts that those efforts will speedily be crowned with complete success.

He felt persuaded that when the Church was relieved from the incumbency of the State, that when the bishops were no longer engaged in secular business in the House of Lords—(cheers)—and that when disestablishment came—and he thought it was very rapidly approaching—the Church would have greater power with the people of this country for high and noble spiritual purposes. (Hear, hear.) He had unwillingly formed those opinions upon disestablishment; but he was in company with a large number of others, and the Church to which he belonged—the Wesleyan Methodist body—had experienced an almost complete revolution in its opinion upon the subject. (Cheers.) He felt sure that when the object for which the meeting had been called was consummated, the Church would not be one whit less useful than it was at present, and it would be more entitled to their respect.

Mr. J. W. WILSON, who was loudly cheered, briefly seconded the resolution.

Mr. CHAMBERLAIN, on rising to support the motion, was greeted with loud and continued outbursts of enthusiasm; the audience not only cheering, but waving their hats and handkerchiefs. When the cheering had subsided, he briefly referred to his recognition in Sheffield as a fellow-worker in the cause of Liberal progress, and went on to say:—"I rejoice that I am able to congratulate you upon the prospects of a brighter future: the prospects of union—of renewed union—in the Liberal party. (Loud cheers.) You have suffered in the past from lack of union and lack of organisation. Now, as I understand, you are going to repair those deficiencies, and the only way in which they can be properly repaired is by the formation of a real representative association—representative of every fraction and shade of the party, and which therefore will command, I hope, the adherence, and the support, and the loyalty of all—(loud and continued applause)—an association which ought to be free, and which must be free, to act as it deems best from time to time for the interests of the whole party, without regard to the supposed interests or claims of any individual. (Renewed and prolonged cheers.) Well now, gentlemen, I am tempted to ask you, "What are the objects of this union when it is accomplished?" You will say, "To promote Liberal principles." What are Liberal principles? We have need, I think, of some definition. Throughout the country you find the same process of reconstruction going on. You find everywhere the different sections of the party are compelled to make sacrifices of prejudice, and perhaps of cherished opinions, in order to secure this much-desired union. Why, even Mr. Forster, who has done more than any one else to divide the party in past time, is now holding out the olive branch at Bradford—(laughter and cheers)—and he has confessed that his education measure is not perfect, and has declared his intention of resisting any further concessions to denominational interests. (Cheers.) That is a very gratifying fact. (Hear, hear.) There were some of us who believed that Mr. Forster's power of concession was as bottomless as Fortunatus's purse. (Laughter and cheers.) We are pleased to find, at all events, he has come to an end of it. But that is not sufficient. It is not enough to express willingness to resist attempts which I do not believe the Conservative party will ever have the courage or, I might say, the folly to attempt. We cannot conceal from ourselves that the old programme of the Liberal party, which did so much for the past generation, has been practically accomplished. (Hear, hear.) What is to be the new policy to which our attention is to be directed? The old watchwords having lost their force what is to be the new rallying cry to bring the people under our banners again? Well, I turn in my difficulty to what Sir Wilfrid Lawson called, in my hearing in the House of Commons, his natural leader, the Marquis of Hartington, who made a speech the other day—a manifesto I might almost call it—at Bristol. Well, the Marquis of Hartington is not a firebrand. He is not what what you would call a revolutionary personage, and when I find myself—as I am happy to say, I do—in pretty general agreement with the Marquis of Hartington, I begin to doubt whether I am really so dangerous a person as some people have been pleased to call me. (Loud laughter and cheers.) I do not mean to say that Lord Hartington fulfils altogether my idea of a leader. He wants some of the enthusiasm and flame of genius which I think ought to distinguish the leader of the popular party—(Hear, hear)—but I believe him to be a sound Liberal. (Cheers.) I think that in his hands we are safe from the fear of any retrograde movement; and I think that in that respect, at all events, he compares very favourably with another Liberal leader and would-be successor to Mr. Gladstone's vacant place. (Hear, hear.) Well, the speech of Lord Hartington, to which I am referring, has been a good deal criticised, and, as I think, a great deal misinterpreted. Lord Hartington enjoined us to patience and moderation. They are

very admirable virtues, and I am sure we shall find great need of them in the immediate future. (Hear, hear.) We are to be patient and moderate in order to the ultimate solution of the great problems which still remain to be dealt with; because Lord Hartington went on to invite us to an examination, a respectful examination, of the great institutions of the country, with a view to their amendment, to see in what way they could be altered so as to promote the general advantage. (Hear, hear.) Then I say, gentlemen, here is our task before us. (Hear, hear.) We accept the duty which is thrown upon us by the Liberal leader. We will be the pioneers of the army of progress. We will accept this arduous and responsible work, as I have said, and we shall not greatly care if hereafter all the honours and the rewards of victory go to those who will have done very little towards securing them. (Cheers.) But if we do so at the invitation of our leader, surely the time has come when these perpetual denunciations of our endeavours as a disloyal, faulnical, restless agitation should cease and for ever. (Hear, hear.) In what spirit are we going forth to our work? We seek no personal interest. We have no ambition to serve. We do not want the sweets of office, which we will readily see reserved for those that have enjoyed them before. We go forth into the wilderness in the spirit of the old Puritans when they sought new homes for their families and a new country for their descendants; and we will neither be greatly elated if victory should come before we expect it, nor will we be greatly depressed if difficulty and danger, and occasionally defeat, should dog our footsteps. (Cheers.) Now, in what direction is our advance to be taken? It appears to me that little choice is left to us in this matter. Lord Hartington recommended to us a reverent examination of existing institutions. To my mind the word is suggestive. (Hear, hear.) There is one institution in this country which assumes the monopoly of reverence—(laughter and cheers)—and refuses the title accorded by courtesy to others outside its pale. (Cheers.) Give then, gentlemen, the first place for the Church of England in the reverent and respectful examination which we will proceed to take of existing institutions! (Laughter.) But we shall be told, as we have been told before, that we are going to break up the party. We shall be told it by men who have left us no party to break. (Laughter)

The Spanish fleet you cannot see,
Because 'tis not in sight.

(Laughter.) "There is no Liberal party at the present time. There is no Liberal programme or Liberal policy." It is not Lord Hartington who addresses us in this language; for he invites us to this examination. Those who use it are the puny Whigs, the emasculated Liberals, who want to own to no principles at all, for fear they should provoke opposition. (Hear, hear.) They are people who want to sneak into office as some third-rate individuals get into the best London clubs, because nothing whatever is known of their antecedents or character. (Loud laughter and cheers.) These men it is who have ruined the party in the past by their want of courage, and by their lamentable lack of political foresight. But still they invite us to the inquiry. Let us test what is the value of their alarm, and the prediction which they make. You, sir, have alluded to a programme which was put forward some time ago by the advanced Liberals, and which, correctly stated, was "Free Church, free land, free schools, and free labour" (Hear, hear.) That was called "the Radical quadrilateral programme"—(laughter—and you know what an outcry it created throughout the country. The country was alarmed, and it returned a Conservative Government to stem the tide of democracy, and to keep everything quiet. But mark the result. Within one year of that Conservative Government coming into office—the strongest administration which this country has seen for I know not how many years—they actually adopt almost in its entirety one of the planks in this "quadrilateral programme." The legislative restrictions upon the legitimate combinations of workpeople, which was understood by the term "free labour," have been removed—almost in the entirety, almost in the terms in which their removal was asked for—by this very Conservative Government; and, as far as I can see, the country is in no greater danger than it was before. That is not all. The Agricultural Holdings Bill in last session, the Abolition of Patronage in Scotland, and other measures to which I might refer, are so many advances in the direction of free Church and free land. (Hear, hear.) And so I say we are not the mad enthusiasts which these critics would have you believe us to be. We are sober and practical reformers, who have indicated the only lines upon which further progress and advances are possible at all. ("Hear, hear," and cheers.) Let us be fair to our adversaries. I say deliberately that in the absence of any definite Liberal policy, which would separate Liberals from Conservatives, which would differentiate our politics from theirs, I am nearer to men like Mr. Cross, Sir Stafford Northcote, and Mr. Slater-Booth than to men like Mr. Forster, Sir William Harcourt, and Mr. Robert Lowe. You know, some of you, how intensely interested I am in municipal life and municipal work. ("Hear, hear," and cheers.) I say our noble self-government has a great part to play in the future of this country. It has almost infinite capacities for good, and those capacities have been recognised boldly and courageously by a Conservative Administration. We owe it to Mr. Cross at

the present time that we have a bill which, I do not hesitate to say, is the most radical measure which has been passed during the last twenty years. (Hear, hear.) In the bill to which I am referring, the Artisans' Dwellings Act of last session, there are some bad clauses; and I spoke to Mr. Cross about them. I pointed to one especially conceived in the interests of the landlords, and said, "That is a blot upon your bill." Mr. Cross said, "That is due to the actions of your friends in the House of Commons." Gentlemen, I disclaim such friendship. (Cheers.) It is a fact that at the present time the Radical town of Birmingham, which is engaging in a gigantic enterprise under this Act by which we hope to give comfortable dwellings and pure homes to 40,000 of our artisan population—(cheers)—it is a fact, I say, that that town owes more to the enterprise and to the breadth of view of a Conservative administration than it owes to the efforts of those who ought to have been its friends in the House of Commons. (Cheers.) Until the Liberal party has decided to undertake some great question, in which, as a matter of necessity, Mr. Cross and we must take opposite sides, until that time I would sooner support Mr. Cross than Mr. Forster. (Hear, hear.) Then, as to the direction of our next advances, I say that is settled for us by the circumstances of the case. Look wherever you please, you see ecclesiastical questions rising into prominence. Look all over the continent of Europe, take any country in the civilised world, everywhere you find the people are beginning to engage in the conflict with priests. They are endeavouring to wrest their own from the hands of ecclesiastics. (Hear, hear.) I say that there is no alternative question. There is no other question of equal magnitude, of equal urgency, of equal importance; no other question more likely to reunite the various sections of the party. (Cheers.) Speaking at Bradford the other day, Mr. Forster was silent upon this subject. He appears to be hankering after some fresh tinkering changes in the legislative machinery of this country. I say the country is getting tired of the changes in the machinery without knowing anything of the results which the perfected instrument is to bring forth. (Cheers.) We want to know what the machinery is to do, before we spend further time and trouble and labour in perfecting it; but Mr. Forster appears to be so well satisfied with the effects of the cumulative vote in promoting sectarianism throughout the length and breadth of the land, that he desires to extend that scheme, or some similar scheme, to Parliamentary legislation. I hope the good sense of Lord Hartington will save us from such a fatal course as that. (Hear, hear.) But a more important reform than this appears to be contemplated by Mr. Forster. He speaks of the desirability of putting forward the county franchise, by the equalisation of the county and borough franchise, as the next work of the Liberal party. Mr. Trevelyan, speaking in a northern town, said that the county franchise would be found to be the keystone of Liberal union. Now I differ from both those gentlemen. I admit the importance of the county franchise. I admit the justice of the claims which are made on behalf of the agricultural labourers who are kept from their fair share in the representation of this country; but I say that unless you have at the same time a radical redistribution of seats—(cheers)—a matter to which Mr. Trevelyan and Mr. Forster do not seem to have directed any part of their attention—unless you have that, the only result of conceding the county franchise would be two or three years' more lease of power to the Tories. (Hear, hear.) It is absurd to make a keystone to Liberal union of a question which the Tories will shortly tell you is one of the great bulwarks of our glorious Constitution. (Cheers and laughter.) Well, then, we come back, therefore, to this great question of the relations between Church and State as the only possible question, not simply as the first question, but as also the only possible question upon which Liberals can hope to be united. You, sir, I think, said that this is often spoken of as a Dissenters' question, and our action is attributed to jealousy and envy on the part of the Nonconformist part of the population. Well, there may be some truth in that view of it. It is possible that some personal feeling influences the minds of those who see a privileged sect preferred to them. I can, at all events, feel no wonder that the Wesleyan preacher in a country district, finding himself despised, knowing how that in many a poor man's cottage and in many a village hamlet the flame of religious life is kept alive owing to his exertions alone, or chiefly to his exertions—(Hear, hear)—should allow personal feeling to affect his view of the well-paid State official who refuses to his fellow-minister and fellow-worker the barest nod of recognition whilst he is alive, and who insults his memory after death by garbling the inscription upon his tombstone. (Loud cheers.) But there are other and higher reasons than personal feeling which move the Dissenters in this matter. No one can doubt, for instance, that they are at least in earnest about the faith they profess. No one doubts the real enthusiasm for religion by which Dissenting sects are possessed; no one doubts their intense Protestantism—(Hear, hear)—and I do not wonder that they see with well-founded alarm that the Church, which boasts itself of being the bulwark of Protestantism, is continually pouring a stream of converts into the Church of Rome. (Cheers.) Then, again, their sense of what is right and what is due to religion is perpetually shocked by the scandals, the ever-growing scandals of Church preferment. You are told sometimes that these infamies can be

met by a reform of the Church of England. I say that their continuance for a single month, nay their existence at all, is absolutely impossible in any of the free churches—(Hear, hear)—and yet they have been tolerated for generations in the State Establishment. But with Dissenters their Dissent has always been secondary to their citizenship; and could you show that these evils, great as they are, these personal offences and slights to themselves were compensated by some great good to the general community, I undertake that you might rely upon the patriotism of Dissenters to support and not to oppose the Church. But I hold that it is not for the interests of the nation as a whole, that any section of the nation whatsoever should be privileged to the exclusion of any other. (Hear, hear.) I know there are Churchmen who say that they have ceased to persecute, and who wonder what Dissenters can possibly want. They seem to say to us in the words of the satirical poet—

As to the rest you are free to do
Whate'er your fancy prompts you to,
Provided you make nothing of it,
In honour, or place, or power, or profit;
These things we naturally expect
Belong to us, the Established sect.

(Loud laughter.) Unfortunately, sir, such an assumption as that interferes with the idea of religious equality, which I hold it to be to the interests of this nation to maintain; and I say with my friend, Mr. Dale, of Birmingham—(loud cheers)—that an English national institution which is used for the advantage of a part of the nation is a national injustice which reacts upon national life in every direction. (Hear, hear.) I take another point, and I say that the State violates religious freedom, and that it hinders the sacred cause of truth itself whenever it singles out another particular faith for its especial care and patronage. You know the old theory was simple enough. The State undertook to be the sole inspired depository of sacred truth, and a man was hanged, or burnt, or imprisoned, or fined, if he didn't accept the opinions of the reigning monarch, or if he didn't change his opinions with the same promptitude with which the monarch changed his. (Laughter.) But now that the Churches have abandoned, once for all, their claim to persecute, they ought to abandon at the same time the right to handicap any form of faith by giving exclusive privileges and patronage to any other. By not doing so free discussion is hindered, the victory of truth is delayed, and dishonesty is fostered by the assumption of conformity. Sometimes you are told that the Church is the broadest of all the sects. The very divergence within its pale—from extreme Ritualism, on the one hand, to extreme Rationalism on the other—are indicated in its praise as proofs of its divine comprehension. (Laughter.) I say, gentlemen, it seems to me rather to be matter of regret that men otherwise honourable and intelligent should be placed so often in the painful position of being compelled to choose between the sacrifice of their pecuniary interests, their personal and social status, and a conformity which can only be obtained by an ambiguous—I had almost said dishonest—interpretation of Parliamentary articles. (Hear, hear.) There is another, and, as it seems to me, a capital objection to all State establishments of religion. Wherever and whenever you concede ecclesiastical privileges you will find that these privileges react upon the life and politics of the nation, and that these become disfigured by the narrowness and exclusiveness of sectarianism. The Church as an institution has opposed every popular movement of progress and of advance; whether you look to political questions, as in the case of the reform of the representation, or philanthropic questions, as in the case of the abolition of slavery, and the repeal of the most abominable criminal code which ever disgraced the annals of a civilised nation; whether you look to ecclesiastical questions, as the abolition of the tests by which Dissenters were for so long excluded from all participation in public life; whether you look at educational questions, as the extension of elementary instruction, all in one and all, I say, the so-called Church of the nation, has been opposed to the will of the majority of the nation, and has been in favour of the advocates of privileges and prejudices. (Cheers.) Coming down to the present day you find Lord Hartington, in the speech to which I have already referred, declaring that the first practical mission of the Liberal party is the completion of their educational system and the extension of sound secular instruction to every child in the land, and Lord Hartington warns us that we shall have to meet in this matter the opposition of the Church of England. Isn't it a very remarkable fact that this great nobleman, this moderate Whig leader, speaking with all official reserve, and with a caution which is almost proverbial, should still have had to point out to his hearers that the people will have to settle accounts with the Church of England before the Liberal party can proceed to its next practical mission? Why is it, I ask myself—why is it, that the Church, as an institution, is invariably on the wrong side? We don't find the Nonconformists as a body always on the side of obstruction. We don't find even Church laymen averse to taking part in measures of further progress and reform. If, then, we find this inviolable rule, illustrated, with only a few brilliant exceptions, in the case of the State clergy, we must attribute it to the institution by which they are fettered; we cannot lay blame at the door of the persons whom we would gladly set free. (Cheers.) I say disestablish the Church of England, and restore these men to the nation. (Cheers.) Make them again

partakers of the national life. If once they were freed from the chains of their servitude they would take place in our ranks amongst our most honoured fellow-workers, our most trusted advisers and friends; they would no longer have to stand perpetually aloof from popular sympathy—the members of a priestly caste. (Loud cheers.) Lastly, if the Church is disestablished, she must be disendowed. (Loud cheers.) Mr. Gladstone, speaking in the House of Commons some time ago, said he calculated that if the Church were disestablished on the principle of the Irish Church settlement, she would carry into her private life a fortune of ninety millions sterling as compensation; and he pointed out how dangerous to the future of the nation such a result as that would be. Forewarned is forearmed. Unless we are prepared to disendow the Church upon some settlement very different from that adopted in the case of the Irish Church—(cheers)—we had better let it alone altogether. That is why I say this question of Church disestablishment can wait—can wait until we have prepared the popular mind. I don't mind saying that, if I could disestablish the Church to-morrow or to-night by holding up my little finger, I would keep my hand down. That is why Lord Hartington was right in enjoining patience upon his followers. And what can patience do?

No great design is ever snatched in haste;

But patience moves it on.

And when we have settled upon what terms it will be right and just to disendow the Church of England, the day of disestablishment will not be very far distant. (Cheers.) Now we have two questions to settle. To whom does the property belong? That's the first. And what uses are we going to make of it? That's the second. To whom does the property belong? You are told in almost every Church Defence pamphlet that I have seen, that the Church is the Church of the nation—(Hear, hear)—that the property is the property of the poor—(cheers, laughter, and cries of "Oh, oh")—and that in endeavouring to redistribute this property we are indeed robbers and spoliators of the poor. Well, all I wish to point out is this—that, granting the premise, our cause is conceded. If the Church is the Church of the nation, and if the property is the property of the poor, all I ask is that the poor should have a voice in its application. (Cheers.) I venture to think that if the poor have the selection, it won't always be the Episcopal clergy that will get the fattest benefits. ("Hear, hear," and laughter.) But, then, while our opponents are very ready to talk of their Church being a national Church whenever it suits their purpose, the moment we take the property we are assured that we are interfering with the sacred rights of private property, and that these estates are as much the property of the corporation of the Church as the estates of any landowner or nobleman. In the first place, I should say that the precedent of the Irish Church has, at all events, settled that. It has settled the right of the nation to deal with this property in a different way to what it has ever contended it had a right to deal with private estates. (Hear, hear.) And, further, I would ask you what private estate in the world is there which is held subject to similar incidence as Church property? What estate in the world is there held by trustees with only a life interest in it, unable to deal in any way with the property, bound hand and foot, able to move only according to Act of Parliament; and holding it upon trusts which by Act of Parliament are continually changing? I think, sir, you said the Church dated back from the Reformation. The present Act of Parliament Church dates back to the last Act which affected its doctrines and discipline. Really I date back the present Episcopalian Church to the Act of Uniformity in 1662. By that Act a test was imposed upon the then holders of benefices, which 2,000 of them were unwilling to accept. Two thousand clergymen went out into the cold, receiving no compensation even for their life interest; and that is a prospect which some time or another it will be rather awkward to our clerical friends to remember. (Hear, hear.) But what I want to point out is this, that from 1662 to the present day there have been continual changes in the doctrines which the Church of England clergy must hold and preach; and continual changes in the Rubrics and in the discipline of the Church. There is nothing in law, there is nothing in precedent, to prevent a new Reformation, or a new test being imposed by which Church property might be taken from its present holders, the Episcopilians, and given to the Independents, the Baptists, or the Wesleyans, or perhaps to the Roman Catholic Church. I know many members of the Roman Catholic Church who look forward to such a probability as being possible within no distant date. (Hear, hear.) When you consider—when you recollect—these perpetual changes of doctrine and of discipline, what becomes of the opinion which our Church friends so frequently fling in our face of the "pious founder" who has left all his money to the present Church of England? (Laughter and cheers.) How much of the money was left to the Epi-copilians before the Act of Uniformity of 1662? How much of the money was left to the High Church in the reign of Queen Anne? How much to the Low Church? How much was left to the Broad Church? Above all, how much was left to the Roman Catholic Church before the Reformation? (Hear, hear.) Every sensible man knows perfectly well that a good deal of the property which is now enjoyed by the Church is property that was left by pious founders who hoped thereby that masses would be said in perpe-

tuity for their souls which would accordingly be relieved from purgatory. Yet this property is now enjoyed by a church which declares in one of its Articles "that the sacrifice of masses for the dead is a blasphemous fable, a dangerous deceit." (Laughter and cheers.) I am reminded of an incident that is said to have occurred in the early history of New Zealand. On one occasion a settler was absent from his property, and it became necessary to divide it amongst other applicants. The native chiefs came forward to make their claim to it; and one man was acknowledged to have a better claim than all the rest because he said he and his tribe had killed and eaten the absent proprietor. (Laughter and cheers.) It appears to me, gentlemen, that the Church of England is somehow in the position of this New Zealand chief. It has enjoyed its revenues, its benefits it has devoured, and its pulpits it has taken. (Laughter and cheers.) It appears to me that there is only one consistent view to take of this question of Church property. The Church of England is the ecclesiastical branch of the State. I am quoting the words of a very able writer on this subject, the Rev. Mr. Crosskey, of Birmingham. Mr. Crosskey says, "The Church of England is the ecclesiastical branch of the State; and whenever the State shall determine to resign its ecclesiastical functions, the money which it has hitherto appropriated to their performance through the Church of England will be applicable to other purposes." (Cheers.) In other words, these funds, which from time to time the State has accepted, has allotted, has taken, has given to the Church of England for the benefit of the nation, for the performance of the State functions, will become, when the Church is relieved from that function, the inheritance of the whole nation. (Cheers.) Relative to the view that the money of the Church is the property of the nation, let me quote an authority which I should think would have considerable weight in Sheffield. He says:—"The priesthood steps in, and says, 'This is Church property. Church and priesthood are identical; therefore, it is our property—priesthood property.' Was ever anything so preposterous? The property belongs to the people; hitherto they have employed it in overpaying an idle priesthood!" The authority whose words I have quoted is John Arthur Roebuck. (Loud ironical cheering.) That was before he was member for Sheffield, and before he had come to the conclusion that this is the best of all possible worlds, and that his mission in it is to "rest and be thankful." (Loud laughter.) Now, why have I dwelt so long on this subject? Because of its immense importance in its bearing upon the future of this country. Do you know what the amount of this property, this inheritance, which, as I contend, is due to you, is estimated to be? We do not know ourselves accurately. If Mr. Gladstone is right, however, in supposing that ninety millions would be the amount of compensation, probably one hundred millions would not be too high a value to set upon the total property. But I will take it at much less than that. I will assume it to be worth only five millions a year. Now, five millions a year is £5 per head for every man, woman, and child in England and Wales. Here is an easy sum; here is a sum which I command to the children in denominational schools. How much of this property would come to each parish, each town, each borough, each district in the country? If in Sheffield you have an amount of Church property about equivalent to the proportion obtained throughout the country, the little contributions in which is due to it is somewhere about 60,000 per annum. As I understand it, the whole total of your local rates at the present time is under 100,000 a year. I confess I allow my imagination to rove forth into the future, when I think what might not be done if these enormous funds were recovered by the people, and were applied to national uses by wise and able administrators. (Cheers.) I know that there is no patriotic, and earnest, and intelligent man on your town council, on your local board, on your school board, who does not feel himself perpetually hampered and cramped in his work by the inexorable limits of the rates; by the necessity of keeping the expenditure within some moderate proportions. In the meantime your artisans are dying in your midst for want of air, and light, and space, and the bare necessities of sanitary science. Their intelligence, equal to that of any people in the world, is cramped or only partially developed for want of that which art and science could give, illustrated by the best examples. Their need of relaxation and recreation after hours of excessive and frequently exhausting toil is mocked by the conditions of life in which they are living. The public-house still has no competitor in its gaudy and dangerous attractions. (Cheers.) The children of these men are getting scanty and inefficient education at a price which cramps the resources of the family, and which makes one say that the letters of the children are learnt at the price of the bread from the parents' mouths. While we recognise all these needs and necessities, we despair of providing for them; and yet there is not one of them which might not be amply satisfied if national interests stood superior to sectarian prejudices—(cheers)—and if we could win the vast resources now applied to create discord and division and schism in the nation, in order to conduct a new crusade against the causes of ignorance, of misery, of crime, and of destitution. (Loud cheers.) You know what will be said to-morrow. (Laughter and cheers.) It will be said that I am offering bribes to the poor for an act of sacrilegious apportionment. (Laughter.) I say no charge could be more base-

less or more unfounded. (Cheers.) I am claiming for all the inheritance which rightly belongs to all. (Cheers.) I appeal to no personal interests; I appeal to no private greed of gain, for, if disestablishment were decreed to-morrow, you and I would be in our graves long before the full results would be reaped by our descendants. (Cheers.) But I appeal to your patriotism and love of country—I appeal above all, to your hopes of a brighter future for the great masses of the population of this country, whose lives might be made nobler, and purer, and better—to do something towards lightening the conditions under which they live, and the cares, and the anxieties, and the temptations which too often wait upon their sordid and most cheerless lot. (Loud and prolonged cheering.)

The Rev. D. LOXTON of Sheffield, in a weighty argument, which we regret we cannot report, dealt with the injurious constitutional tendency of the Establishment.

Mr. ALFRED ILLINGWORTH, who was received with loud cheers on rising to support the resolution, said they had only got to the middle of the week, and yet there had been three great meetings held in the northern towns of Yorkshire and Lancashire upon this question of religious equality. (Cheers.) Referring to Mr. Forster's speech at Bradford, he cheerfully recognised the assurance given by the right hon. gentleman, that enough had been given to Conservatism, and that they must look for no more from him. They were coming round to the conviction that the education question in all its branches could not be successfully dealt with till they had a "free Church in a free State." He agreed with Mr. Chamberlain that the Liberal party was broken into fragments; and its reconstruction must be the work of time, of courage, and patience. (Cheers.) They must recognise the fact that the Liberal party suffered from humiliation even more rapidly and completely than the Conservative party did from mal-administration. The strength of the Liberal party was a reforming policy. The enthusiasm which Mr. Gladstone evoked in the country was altogether due to the noble programme which was presented to the country previous to the election of 1868. It would be impossible for the party to unite with any cordiality and mutual respect unless this question of the Church Establishment was taken up. It was the most gigantic of all the monopolies of the present day; and so long as it remained, it would be the great obstruction to Liberal progress in this country. Almost the only substantial trouble with which Mr. Gladstone had to contend during his administration arose from these ecclesiastical questions. So they were shut up to this position. They must be courageous and patient enough to grapple with that great ecclesiastical question, or content to postpone it perhaps for an indefinite period. The public mind was rapidly turning in favour of disestablishment, and he had no doubt they would be joined by many of the supporters of the Church, if they could see their way to carry off the wealth which was now in the enjoyment of the National Church. (Hear, hear.) It was the object of the Liberation Society to instruct the public mind in regard to the benefits of disendowment, and they must protest with all their might against any repetition of the Irish blunder. Once having liberated the clergy in this country, it was not their duty to bind them to new masters. They must be turned out free men, to serve any branch of the Church, if the Church should be split up into several sections. (Cheers.) The Liberationists were resolved, so far as they were able, that there should be no re-endowment of the Church as a new Church body. It would be a serious national misfortune if an immense amount of wealth should find its way back into the new Church body; and the Liberation Society were preparing a scheme in which he hoped this danger and difficulty would be avoided. He ridiculed the idea that if the Church were disestablished the agricultural labourer would return to a state of barbarism and practical atheism; and contended that the Church had no hold of the masses of the people in either town or country. (Cheers.) The Liberation Society was now the best-abused society in England, and that was the strongest proof of its growing power. (Cheers.) He hoped it would be the good fortune of Sheffield to secure Mr. Chamberlain, who had given himself to the consideration of these great political problems, and who was eminently fit to take his place as the representative of a free and intelligent constituency. (Loud cheers.)

Mr. JOHN FISHER (London) also supported the motion, and on being put to the vote it was carried with only two or three dissentients. The result was received with loud cheers.

The Rev. R. CHEW moved, and Mr. Councillor LANGLEY seconded, the following resolution:

That the best thanks of this meeting be given to the Hon. Lyulph Stanley for presiding on this occasion; and to Joseph Chamberlain, Esq., Alfred Illingworth, Esq., Rev. T. Loxton, and Mr. John Fisher for their able and eloquent addresses.

The motion was carried unanimously, and having been briefly acknowledged by the CHAIRMAN and Mr. CHAMBERLAIN, the proceedings concluded.

For other Liberation Meetings see body of Paper.

The Bishop of Gloucester and Bristol, speaking on Saturday at a local meeting in aid of the Society for the Propagation of the Gospel, announced that on of the first acts of Convocation next year would probably be to appoint a body to take official cognisance of all foreign missions connected with the Church of England.

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